

# CHRISTS

## Suite to his

### Church.

A SERMON  
Preached at *Paules-Crosse*  
the third of *October* 1613.

By THOMAS MYRIELL, *Minister*  
of Gods word at BARNET.

*Reuel. 3. 20.*

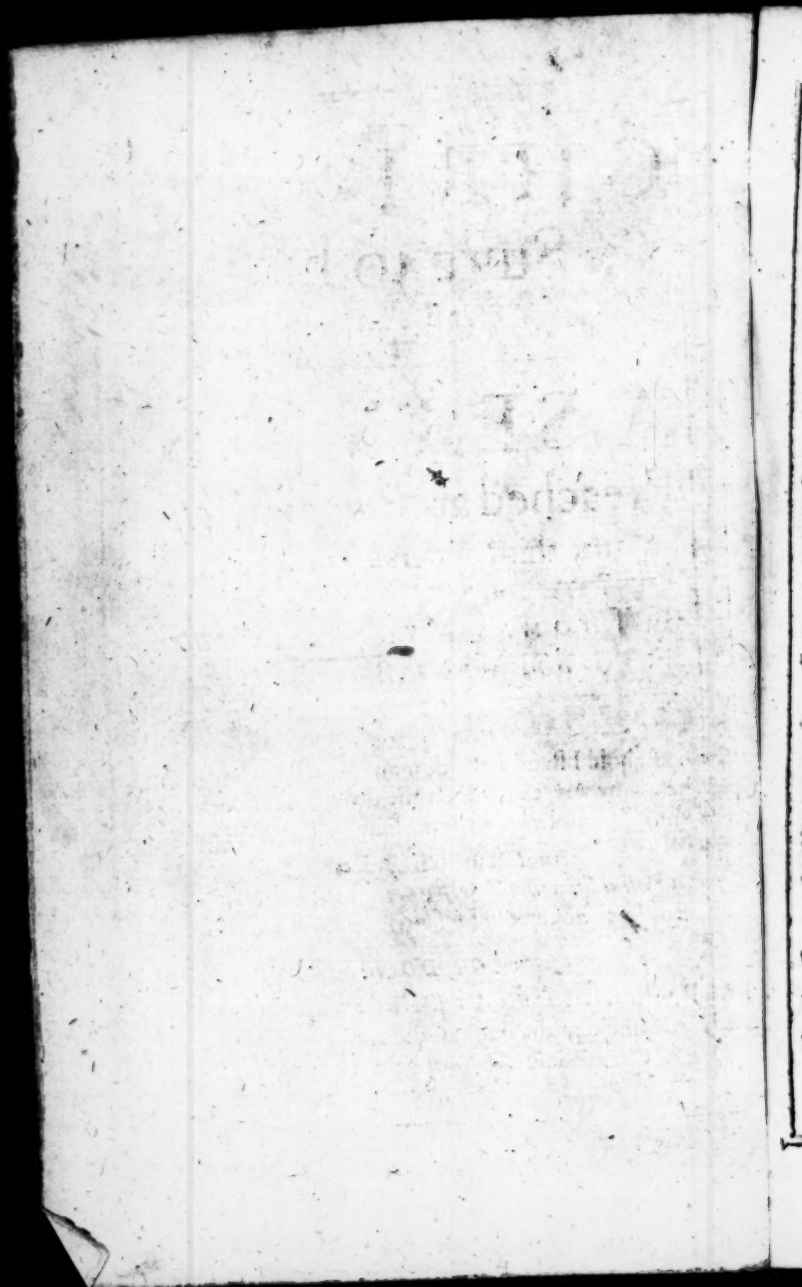
Behold I stand at the dore and knocke, if any man  
heare my voyce and open the dore, I will come in  
vnto him, and will sup with him, and he with me.

August. in Ioh. Tract. 13.

*Christus sitientibus sons est, cæco lux est; aperiantur oculi  
vt videant lucē; aperiantur fauces cordis, vt bibant fontem.*

LONDON:

Printed for Nathaniell Butter, and are to be  
sould at the signe of the pide-Bull neare  
Saint *Austines* gate. 1613.







TO THE

Right Honourable,

SIR John Swinnarton,

KNIGHT, Lord Mayor  
of the honourable Citie  
of LONDON.



Y LORD: It is  
a diuine speech of  
a wel-spoken DI-  
VINE,<sup>a</sup> That it  
might haue been  
wished that men had not needed  
the helpe of Learning from o-  
thers, but to haue had so pure a  
life

<sup>a</sup> Chrysost. in  
Math. Hom. i.

## The Epistle

*b Me autem,  
quid pudeat qui  
tot annos ita  
vivo, vt ab illis  
(Studijs) nullo  
me vnquam tem-  
pore, aut com-  
modum aut ocium  
meum abstrax-  
erit, aut volup-  
tas auocarit, aut  
deniq; somnus  
retardarit?  
Cic. pro Archia  
Poet.*

*c Hac studia  
adolescentiam  
alunt, senectute  
oblectant, secun-  
das res ornant,  
aduersis perfu-  
gium ac solan-  
tium pra-  
bent, delectant  
domi, non impe-  
diunt foris, per-  
noctant nobiscum,  
peregrinantur, -  
ruriscantur. ¶  
Cic. ibid.*

life in all things, that in stead of Letters Gods grace might haue serued vs; and as Paper with Incke, so our harts with the Spirit, might haue beene imprinted with the knowledge of our duty. *But seeing the happyest man that is, is not happy inough this way, our second riches is, to get learning as Vlysses his Moly, at the hand of God, but with great trauaile and much labour. Both which, how little the best Schollers haue spared to get so rich a prize, may appeare, by that which some report of them selues<sup>b</sup> that they were so wedded to their studies, as from the same no profit could entice them; no pleasure allure them, no, nor sleepe hinder them. <sup>c</sup> Accounting Learning, to youth, a nourishment; to age, a recreation; in*  
prospe-

## Dedicatorie.

prosperity an ornament; in ad-  
 uersity a refuge; a delight at  
 home; no trouble abroad; but  
 a sweet companion at all times,  
 in all places, to all persons. *And*  
*by that which others report of*  
*d Pythagoras his going to Mem-*  
*phis; of Plato<sup>e</sup> his voyage to, and*  
*his iourney ouer Egipt, and Italy;*  
*of f Apollonius his trauals to the*  
*Persians; Scythians, Massagets,*  
*and other people of India, that he*  
*might speake with the Brach-*  
*mans: and of many other whom*  
*St. Ierome names; as also by the*  
*famous g Euclides of Megaris,*  
*who, (as Taurus had wont to tell*  
*his schollers) when the Athenians*  
*had made it treason for any Mega-*  
*rian Citizen to set his foot in A-*  
*thens, yet aduentured in his long*  
*gowne to goe by night from his*  
¶ 2      <sup>h</sup>owne

*d Valer. Maxim.*  
 lib. 8.

*e Diog. Laert. in*  
 vita Platon.

*f Philostrat. vti*  
*Hieron. ad Paul.*

*g Aul. Gell.*  
*Noct. Attic.*  
 lib. 6. ca. 10.

## The Epistle

*h Nazi. Orat.  
in laud. Caesarij.*

owne house to Athens, being twenty miles at least, to heare and to learne of the most noble Socrates, the wisest man living at that time. And lastly, by the painefull travailes of many other, which might be named, whose soules at their returne home (as <sup>h</sup> Nazianzen tels of his brother Caesarius) came like loaden shippes, fraught with all manner precious iewels of wholesome learning.

But because euery man cannot goe to CORINTH, as the Pro-uerbe saith, God hath not given euery man a body patient of labour, nor a minde capable of conceit for the purchase of learning, it followes, that where it is, men should not onely admire it, as a singular gift of God; but respect it, countenance it, and reward it, as  
the

## Dedicatorie.

the most precious iewell among men: so by thankfulnessse to God honour the giuer, and by kindnes to the possessors of it, shew their loue to the gift.

Wherein, how much your Lordship excels; ( I meane, in louing learning in men, and encouraging men in learning) most men cannot but take notice, and best men cannot but take comfort. And may it please you through Gods grace thus to goe on; it is the ready way to make your greatnesse good, and your goodnesse great.

Amongst others whom it hath pleased your Lordship to take notice of, my selfe am one, on whom the splendour of your kinde fauour hath shined. Not that there is any such desert in me, (I am too priuy, alas, to my owne wants) or that

## The Epistle

*I am worthy to be named the same day with learned men, (my soule knowes it, and protests it :) but because your large goodnesse is pleased to reach downe so low, and the bright rayes of your kinde aspect stretch so farre, being therein indeede, like the royall beames of the Sunne in the Firmament, that shines as bright in the poore man cottage as in the Kings palace.*

*All which thankesfull acknowledgement of your lone, I trust your Lordship takes as spoken without flattery. For, besides that hee hath no neede of false prayses, that abounds with true; so I confesse my disposition is as contrary to that vice, as that vice is to vertue it selfe. Onely my desire is, not to deserue to be accounted un-*  
*thank*

## Dedicatorie.

thankfull, to so worthy a Meccenas, but to giue euident and open testimony of my thankfull heart, for so many fauours, for the time past; least I should iustly euer after be held unworthy of any fauour, for the time to come.

And because it pleased your Lordship so much to commend and approue of this simple SERMON, I am bold to present it to your person, and to publish it vnder your Name, hoping, that (as the King did by the poore-mans rootes, so) your Lordship will take this simple present in good worth, and iudge by it how well I meane toward you in thankfulnessse; as the world may conceiue by this, how much you haue done to mee in kindenesse. In which hope resting, I craue leaue for writing

## The Epistle, &c.

ting, and take leave of writing :  
praying God to blesse you still in  
this life; and to crowne you with  
blessednesse it selfe in the life to  
come. Barnet, 9. Octob. 1613.

*Your Lordships*

*in loue and duty*

Thomas Myriell.





# CHRISTS SVITE TO HIS CHVRCH.

CANT. 5. 2.

*Open vnto mee, my Sister, my  
Lone, my Doue, my undefiled.*



Hose three things  
which <sup>a</sup> *Empedocles*  
affirmed to be the  
chiefe commendation  
of Philosophy  
<sup>b</sup> the contempt of  
this transitory world, the desire of fu-  
ture happinesse, and the illumination  
of the minde; may more iustly be said

A

to

<sup>a</sup> *Lyran. in præf  
ad Prou. Solom.*

<sup>b</sup> *Mobilis afflu-  
entia contemptus  
futura felicitatis  
appetitus, et mē-  
tis illustratio.  
Lyr. ibid.*

<sup>e</sup> 2 Tim. 3. 16.  
17.

<sup>d</sup> 1 King. 4. 33.

<sup>e</sup> Lyr. & alij.

Pro. 1. 2.

to commend the holy Scriptures, and word of G O D, which is the true *Philosophy* or *Sophie* rather, <sup>e</sup> able to make a man blessedly wise for euer. For this, first, inlightning the minde with the brightnesse of the knowledge of God, directly teacheth vs to contemne the world present, and earnestly exhorts vs to desire happinesse to come. The which, as it excellently intends in generall; so, it most diuinely performs by *Salomon* (the great *Philosopher*, <sup>d</sup> that spake of *Beasts, Fowles, Fishes, and creeping things, as also of trees, from the Cedar in Libanus, to the Hyssope on the wall*) in these three bookes of his, (truely therefore called <sup>e</sup> *Sapientsiall*) I meane, the bookes of the *Proverbs*, of the *Preacher*, and of the *Canticles*. In the first, hee labours to inlighten the minde, and therefore hee be- ginnes vvith *Proverbs, To know wisdom, and instruction, to under- stand the words of knowledge.* Pro. 1. 2.

In

In the second hee exhorts to con-  
temne the world present, and there-  
fore hee saith, *Vanity of vanities,*  
*and all is vanity. Eccle. 1. 1.* In  
the third hee moues the soule to  
desire future happinesse, and for  
that cause to cry out to CHRIST,  
*Let him kisse mee with the kisses of*  
*his mouth, Cant. 1. 1.* Whereupon  
the framing of these three bookes  
is much after the building of the  
Temple. There *Solomon* made,  
first, the outter Court for the peo-  
ple, then the body of the Temple  
for the Priests, and lastly the *holy*  
*of holies* for the high Priest. Here  
he sets downe first, *Proverbs*, for the  
most ignorant: *To giue vnto the sim-*  
*ple sharpnesse of wit, and to the Childe*  
*knowledge and discretion. Prouer. 1. 3.*  
The *Ecclesiastes*, or the PREACHER,  
as it were for the Priest, the man of  
learning to be busied in; and lastly,  
this *Song of Songs*, into which, as the  
*holy of holies*, no man must presume  
to enter, but hee which is of a most

Eccle. 1. 1.

Cant. 1. 1.

Prouer. 1. 3.

sanctified Spirit, fit in some sort, as an high Priest, to come into the presence of God himselfe.

For here *Solomon*, vpon occasion of his marriage with the King of *Egipts* daughter, most diuinely describes the happy coniunction of *Christ* and his Church, with which hee seemes to be so rauished, that the description of his owne marriage serues him but as a *shell* to lap vp the sweet *kernell* of the other in, as the Poet fitly,

¶ Monc. in Sol.  
hif. delib. Vti  
habet Ioh. Pin.  
dereb. Solom.  
lib. 5. cap. 2.

¶ Nil Solomonis in hoc nudum nisi  
nomen & umbra

Carminē, nil Phariē nisi nomen et  
umbra puellæ.

In this whole Song, is but the bare name and shadow of *Solomon* and the King of *Egipts* Daughter, the body and substance is of *Christ* and the Church:

¶ Id. ibid.

¶ Vox hominem sonat ipsa, meros sonat  
omnis amores

Affectusq; hominum, contextus,  
Atalmus in illis,

Nucleus,

*Nucleus, et coeleste latet sub cortice  
germen.*

The speech indeed is of man and woman, and the bare letter sounds humane loue and affection; but this is but the *shell*, the sweet *kernell* is within in the sense, where you shall finde more sung of then the loue of man to woman, euen the loue of God himselfe to man.

Hence therefore all prophane eyes and eares; and come not neare. Prophane eyes, view not the sport of the letter, <sup>h</sup> *Nihil enim serium habet litera series*, saith Bernard, the series of the letter is nothing serious. Prophane eares heare not the loue-phrases of the speakers, but, <sup>i</sup> *ut spiritalis aude spiritaliter amatoria verba cantari*, saith Origen, as a spirituall man conceiue of these amorous words, and when thou hearest these louers: <sup>k</sup> *Non virum et feminam, sed verbum et animam sentias*. Thinke not on a man and a woman, but of GOD and the

<sup>h</sup> Bern. sup.  
cant. serm. 61.

<sup>i</sup> Origen in  
Cant. hom. 2.

<sup>k</sup> Bern. sup.  
cant. serm. 61.

<sup>1</sup> Gregor.  
proam. in Cant.

<sup>m</sup> Petrus Blef.  
ser. 3.

Diuision.

soule of man and woman both. To conclude, view not so much the out-side of the phrase, as the inside of the sense. The letter is but the chaffe, the corne is in the vnderstanding; and <sup>1</sup> *fumentorum est paleis, hominum frumentis vesci*, saith Gregory: They are but beasts that feed on chaffe, and men which eate the corne. The letter is but the bone, the marrow is the meaning, therefore <sup>m</sup> *Frangas os literæ et inuenies medullam intelligentiæ*. Breake with mee the bone of the letter, and you shall finde the marrow of sense and vnderstanding. Which as you must doe in the rest, so in these words that I haue read: *Open vnto me, my Sister, my Loue, my Done, my Vndefiled.*

Where you see, one, commending, and commanding, praising, and praying. Commending and praising, when hee saith, *my Sister, my Loue, my Done, my Vndefiled*. Commanding, or praying (whether

ther you will) when hee saith *Open vnto me.*

The question yet is, who it is that speakes, and to whom? This is to bee remembred, that the speakers in this booke are in all but three, <sup>n</sup> the Bridegrome which is Christ, figured as is said, by *Solomon* the King of Israel. The Bride, vvhich is the Church, figured by the King of Egypts daughter, and lastly, the friends of them both, now and then casting in a word, as third persons betweene the Bridegrome and his Bride. Now the vvordes read, are spoken by the Bridegrome to his Bride, but recounted ouer againe by the Bride her selfe; partly in ioy, as commending the Bridegrome for the sweet words he bestowed on her; ° partly in sorrow, as condemning her selfe for not listning to the request which he made vnto her.

The words which he giues vnto her, are words besitting a Bridegrome,

<sup>n</sup> *Iun. et.*  
*Tremel. in*  
*annot. et alij.*

° *Lamentatio*  
*Ecclesie, seipsam*  
*incusantis, de*  
*officio non salis*  
*prestato.*  
*Iun. in annot.*  
*ad loc. Thomp.*  
*ad loc. & alij.*

P Bern. sup. Cant.  
serm. 8.

¶ Isidor. Hisp.  
comment. ad loc.

grome, words full of loue. *My Sister, my Loue, my Doue, my Vndefiled.* He calls her first, his *Sister*, which shewes how neare shee is to him in affinity: Secondly, his *Loue*, which declares how deare shee is to him in affection. P *Soror, quia ab uno patre, Sponsa, quia in uno spiritu*, saith Bernard; His *Sister*, as coming from the same father; his *Loue*, as liuing by the same spirit. Thirdly, his *Doue*, which shewes that she is spightlesse. Fourthly, his *vndefiled*, which declares that she is spotlesse. ¶ *Columba, quia spiritus sui dono illustrata*, saith Isidore, *Immaculata, quia sola aspectu sui digna*. His *Doue*, as onely graced with his spirit on earth; his *vndefiled*, as onely glorified with his presence in heauen.

Againe, the request hee makes vnto her is reasonable. [*Open vnto mee.*] *Open*, what more easie in the attempt? *vnto me*, what more worthy in the intent? *Open vnto mee*: for I haue both done good to thee, and



and suffered euill for thee : done good to thee, whilest I haue married thee, and made thee a Queene: Suffered euill for thee, <sup>r</sup> by wayting abroad so long till *My head is wet with the dewe, and my lockes with the drops of the night.* Iustly therefore may shee complaine, that shee was eyther so drowlie, as not to be moued at so kinde intreatie, or so hardhearted, as not to yeeld to so iust a demand. To begin with the first.

<sup>r</sup> Nullum malū aut incommodum defugi, quin susceperim propter te. Iun. annot. ad loc.

*My Sister.*

THE Church in Scripture is vsually compared to a woman, and their analogie is apparant many wayes.

First, in the manner of their birth. The first woman <sup>s</sup> *Eue* was built out of *Adams* side whilst he lay asleepe. This woman, the Church, had her birth and building too out of *Christis* side, which is the second

*Adam,*

<sup>s</sup> Gen. 2. 22.  
<sup>r</sup> Ecclesia enim coniux domini, facta est de latere, quomodo Eua illa facta est de latere. August. in Psal. 126.

v Iohn 19.34.

u Chrysoſt.in  
Iohan. hom.84.

x Numb.20.11

y Pſal. 46. 6.

Adam, in his sleepe of death vpon the Crolle. The Souldier with a Speare pierced Christs side, and v immediately there came out bloud and water, Ioh. 19. 34. u Non casu, & simpliciter hi fontes scaturierunt, saith Chrysoſt. Sed quoniam ex ambobus Ecclesia constituta est : This came not to passe by a simple chance, but because by these fountaines the Church liues, drinking water in Baptisme, and bloud in the Lords Supper. So that as x Moser strake the Rocke, and presently there flowed out water that cheared the Israelites in the desert, Num. 20. 11. euen so Longinus strake the rock Christ Iesus, and immediately there flowed out the two Sacramentall streames that y make glad the Citie of God, and preserues life in it for euermore.

Secondly, in the account of their husbands. Adam ioyed in his Eve, rested in her loue, and prized her more then the whole world that

G O D

G O D had giuen him before. So hath Christ done by his Church; he hath ioyed in her more then in all things beside, yea, more then in himselfe. Shee is that <sup>z</sup> *Rebeccah*, which hee like *Isaac* hath brought into his owne Tabernacle, and sets his minde on her so much, as for her loue hee hath forgotten the death of his Mother, the Synagogue, and sports himselfe alone with her, *Gen. 24. 67.* Shee that <sup>a</sup> *Rachel* so much prized aboue bleare-eyed <sup>b</sup> *Leah* her Sister, for whom, like *Jacob*, hee hath serued not seauen yeeres, but almost fve times seauen, and they seemed short vnto him because hee loued her, *Gen. 29. 20.* Shee, that <sup>c</sup> *Esther*, to whom Christ, our *Assuerus*, hath held out the Scepter of peace, and hath made of a *Captiue* a *Queene*, in the roome of rebellious *Vashti*, the stiffe-necked Synagogue. *Esth. 2. 17.*

Thirdly, in the end of their creations. The woman at first was made

to

<sup>z</sup> *Gen. 24. 67.*

<sup>a</sup> *Gen. 24. 20.*

<sup>b</sup> *Leah populus  
vester est & Sy-  
nagoga, Rachel  
vero nostra Ec-  
clesia. Iust. Mart.  
colloq. cum  
Tryph.*

<sup>c</sup> *Esther 2. 17.*

<sup>d</sup> Septuag.  
Gen. 2. 18.

<sup>e</sup> Psal. 45. 11.

<sup>f</sup> Arist. eth. lib.  
8. cap. 1.

<sup>g</sup> Arist. ib lib. 8.  
cap. 12.

to be an helpto man, her Lord, and  
such an helpe, as should be <sup>d</sup> κατ'  
ἄντρον, euermore at his elbow, mi-  
nistring and seruing, to expell sor-  
row from him, and to bring con-  
tent to him : so is the Church  
made to <sup>e</sup> serue her Lord, Christ;  
*Psal. 45. 11. Hee is thy Lord God,*  
*and worship thou him :* For, as be-  
fore the womans creation, though  
all creatures serued *Adam*, and  
were ready attendants on him, yet  
none was found worthy to ioyne  
with him in friendship (a thing na-  
turally desired of man, who is  
<sup>f</sup> ζῶον φιλικόν, a creature desirous  
of Friendship) or if in friendship,  
yet by no meanes in wed-locke,  
which hee notwithstanding, (being  
<sup>g</sup> σωσιασικὸς μάλλον ἢ πολιτικὸς,  
more naturally inclined to loue a  
wife in a house, then a friend in a  
citie) desires aboue all other things.  
Euen so, although Infidels and re-  
probates, like beasts as they are,  
cannot but serue Christ in the set-  
ting

ting forth of his Iustice : yet no seruice is worthy of his loue, nor pleasing to his minde, but onely the seruice of his Church, with whom hee dwels, by his grace, on earth, and who is to dwell with him in his glory, in heauen.

Fourthly, in the seuerall estates and conditions that are incident to a woman. For, there is no state happening to a woman in nature, but the same is suiting to the Church in resemblance. Thus the Church is an hand-maid, a mistresse, a mother, a daughter, a wife, a widow, a virgin, a Spouse, and to conclude, a sister.

Shee is an hand-maid, waiting and attending on Gods Seruice. Therefore those words, *Psal. 123. 2. Behold, as the eyes of Seruants looke to the hands of their Masters, and the eyes of an hand-maid vnto the hands of her Mistresse, &c.*<sup>h</sup> Augustine saith, are spoken of the Church, which is *Seruus, quia populus*

*Psal. 123. 2.*

<sup>h</sup> *August. in Psal. 122.*

<sup>i</sup> Aug. in Ps. 88.

*populus, ancilla quia Ecclesia* : Gods Seruant, because his people, Gods Hand-maid because his Church : And wee which are of his familie, must loue him and his Church, but after a different manner, <sup>i</sup> *Illum sicut Dominum, hanc sicut Ancillam*, him as our Lord, her, as his hand-maid.

<sup>k</sup> Aug. epist. 48.  
Nonne contumacem ancillam Sarapoti<sup>us</sup> affligebat? &c.

<sup>l</sup> Gen. 21. 14.

And yet shee is also a Mistris. A Mistris to rule and guide her folke, yea and to correct them too, if they doe offend. Therefore the same <sup>k</sup> Saint *Augustine* compares her to *Sarah*, who when her hand-mayd contemned her, thrust her out of dores, <sup>l</sup> *Genes. 21. 14*. So the CHURCH *foras mittit* puts out of dores, by Ecclesiasticall discipline, such as be rebellious and contumacious against her. True it is, some men cannot indure to heare of this, that the Church should be their mistris. Hence it is, that they neglect her commaunds, and contemne her censures. And by their example it is  
come

come to passe that euery wicked liuer thinks of excommunication as *brutum fulmen*, or a bullet of Corke, and forgets the power of binding & loosing that is committed to the Church. So that ecclesiasticall discipline, which <sup>m</sup> Cyprian calles, the preseruer of hope, the retainer of faith, the guide to saluation, the cherisher of good towardlines, the mistress of vertue &c. is almost fallen to the ground, and hath lost his due reputation amongst wicked men. The Church they thinke should not constraine, but intreate, not compell, but counsaile.

But this *donatisticall* opinion is confuted: first, by reason, because, <sup>n</sup> *Non omnis qui parcat est amicus, nec omnis qui verberat inimicus*, saith *Aug. line*, Not euery one that spareth is a friend, nor euery one that punisheth, an enemy. There is as well a punishing mercy, as a sparing cruelty. For when mildnesse will doe no good, wee must vse seuerity.

*Debet*

<sup>m</sup> *Disciplina custos spei, retinaculum fidei, dux itineris salutaris, fomes ac nutrimentum bonae indolis, &c. Cyp. de disc. & hab. Virg.*

<sup>n</sup> *Aug. ad Vinc. Epist. 48.*

• Hier. ad. Helio.

p Hieron. ibid.

q 1 Sam. 2. 6.

r Aug. ad Vinc.  
epist. 48.

s Id. ibid.

t Mat. 19. 17.  
Aug. vt supra.

v 1 Cor. 5. 5.

o *Debet amor leſus irasce*, ſaith Ierome, loue too much prouoked muſt grow angry, p *Qui rogantem contempſerat, audiat obinrgantem*: Hee which contemned one praying, let him heare him chiding. Secondly, by example, and that euen of God himſelfe, q who *caſts downe that hee may liſt vp*, killeth that hee may make aliue, turnes downe to hell that hee may exalt to heaven. As alſo of all good men; for r *Semper, et malis perſecuti ſunt bonos, et boni malos*, ſaith Auguſtine. It hath euer beene ſcene, that euill men haue perſecuted the good, and the good haue perſecuted euill men. s *Illis nocendo per iniuſtitiam, hi conſulendo per diſciplinam*. The one by iniuſtice hurting, the other by diſcipline amending. Thus the Apoſtles being deliuered t *potestaſi humane*, to the power of men, deliuered their deliuerers v *potestaſi Satane*, to the power of Satan.

The



The Church is a Mother. <sup>u</sup> Gal. 4. 26. *Ierusalem which is aboue is free, which is the mother of vs all. She it is that brings forth in faith, and brings vp in loue. x Illius foetu nascimur, illius lacte nutrimur, spiritu eius animamur, saith Cyprian. By her trauaile are we borne, nourished by her milke, and quickned by her spirit. Hence that resolute speach of so many y Fathers: he can neuer haue God for his father in heauen, that doth not acknowledge the Church his mother on earth. Her care is great for her sonnes, which if they proue rebellious, cyther in opinion, as Heretikes, or in manners, as reprobates, she complains with God, Isa. 1. 2. I haue nourished vp children, but they haue rebelled against me. Or with the Synagogue, 2 Esdr. 2. 3. I brought you vp with ioy and gladnesse, but with sorrow and heauinesse haue I lost you.*

She is also a daughter. Sion was called so: <sup>z</sup> Tell ye the daughters of  
B Sion.

<sup>u</sup> Gal. 4. 26.

x Cyprian. de vnitat. Eccles.

S 3.

y August.  
Hierom.  
Cyprian, &c.

Isa. 1. 2.

z Esdr. 2. 3.

z Zach. 9. 9.

<sup>a</sup> Psal. 45. 11.

<sup>b</sup> Bern. *super*  
*Cap. Serm. 61.*

<sup>c</sup> Chrysost. in  
*Psalms. 44.*

<sup>d</sup> Tho. Aquin.

*p. 3. q. 44. a. 2.*

<sup>e</sup> Id. *ibid.*

<sup>f</sup> Id. *ibid.*

<sup>g</sup> Id. *ibid.*  
*supra.*

Sion. And the Church of the Gentiles, <sup>a</sup> *Hearken O daughter, and consider.* For if each faithfull soule be Gods daughter, as being borne of him, from aboue; then much more the Church, vvhich is, <sup>b</sup> *Multarum vnitas, vel potius vnanimitas animarum*; the vnitie or rather vnanimittie of many soules together. And she is a daughter to God, <sup>c</sup> *Quia ipse ipsam regenerauit, & ipse quoque eam despondit*, sayth Chrysostome, because he hath begotten her after his owne image, and because he hath betroathed her to his owne Sonne.

Againe, the Church is a Wife; and that by a perfect Matrymonie betweene Christ and her. For whether you take matrimony from <sup>d</sup> *Matrimonium*, a Mothers Office; or from <sup>e</sup> *Matrem muniens*, a Mothers defence; or from <sup>f</sup> *Matrē monens*, from admonishing a Mother; or lastly, from <sup>g</sup> *materia* and *monos*; vnitie of matter: it agreeth to Christ & the Church excellently wel. She hauing  
an

an office vnder Christ to instruct her children well, & an admonition from Christ, to demeane her selfe well; & a defence in Christ against the gates of hell; and an interest in Christ to the ioyes of Heauen. Vnder him by deputation to gouerne his seruants, with him by imputation to partake of his inheritance.

Shee is also a Widow: a Widow sayth Gregory, <sup>h</sup> *Qua occisi viri sui, interim visione priuata est.* Whose Husband Christ being dead, shee marries no more to the delights of the World, but mourneth for want of his vision in Heauen. Therefore shee doth, sayth <sup>i</sup> *Augustine*, like the Widdow of *Sareptah*, eates her meale with resolution to die, that being once dead she may liue for euer. To this end she is gathering two stickes, <sup>k</sup> *Quia duo ligna Crucem faciunt*, because two stickes make a Crosse, which is her onely stay, whereon to rest her selfe in this vale of miserie. All her meate

<sup>h</sup> Greg. Moral. lib. 16. cap. 22.

<sup>i</sup> August. in 50. Homil. Hom. 18.

<sup>k</sup> August. *ibid.*

is the meale of Christs flesh, and the oyle of his blood, which being blessed vnto her by the Prophets of God, feeds her, and her sonnes, and the Prophets to.

This Church is also a Virgine: For though, sayth <sup>1</sup> *Augustine*, She consists of diuers conditions, of men, women, children and maydes, yet is shee commonly called by the one name of a Virgine. And the resemblance stands many wayes: First, In regard of puritie, <sup>m</sup> *Virginitas carnis, corpus intactum, virginitas mentis, fides incorrupta*. The virginitic of the body is puritie of flesh, the virginitic of the Church, is integritie of Fayth. Secondly, In respect of innocency: for virginity is a harmelesse estate; it is <sup>n</sup> *Perseuerans infantia*, sayth *Cyprian*; A perpetuall infancie. And the Church is a company of new-borne <sup>o</sup> *Babes*, feeding vpon the sincere Milke of the word, *1 Pet. 2.2.* Thirdly, In respect of beauty; we all know that beaurie

<sup>1</sup> *August. de verbis Dom ser.*

<sup>32.</sup> *Tota Ecclesia quae constat ex pueris, & virginibus, & maritatis feminis, & uxoratis viris, vno nomine virgo est appellata.*

<sup>m</sup> *August. in Psal. 147.*

<sup>n</sup> *Cyprian. de bono pudicit.*

<sup>o</sup> *1 Pet. 2.2.*

beautie is in virgins, as in her proper  
 subiect. Therefore virginitie is com-  
 pared to a flower: *P Flos est ille Eccle-*  
*siaſtici germinis, decus atq; ornamen-*  
*tum gratia ſpirituallis.* Chaste vir-  
 ginitie is the flower of all Eccleſia-  
 ſticall branches, and the comely  
 ornament of ſpirituall grace. So is  
 the Church her ſelfe, euen by  
 Chriſts owne verdict, *Cant. 4. 7.*  
*¶ Thou art all faire my loue, thou art*  
*all faire, and there is no ſpot in thee.*  
 Fourthly, In reſpect of chaſtitie.  
 Therefore *¶ Ambroſe* compared a  
 virgine to a Bee, which creature is  
 in the *ſ* hieroglyphicke of chaſtitie.  
 So the Church is a chaſte virgine,  
 preſented by the Miniſters vnto  
 Chriſt without ſpot or wrinckle; yet  
 in the miſt of her chaſtitie ſhee is  
 farre from barrenneſſe: *¶ Non habet*  
*fecunditatem, ſed non habet orbita-*  
*tem,* ſaith *Cyprian*; She hath no fruit-  
 fulneſſe, and yet is void of barren-  
 neſſe. Shee hath no children of the  
 fleſh, but ſhe hath the off-ſpring of  
 B 3 the

*¶ Cyp. de diſcip.  
 & habit. virg.*

*¶ Cant. 4. 7.*

*¶ Digna virginitas  
 qua apibus com-  
 paretur. Ambro.  
 de virg. lib. 1.*

*¶ Pierius lib. 26.*

*¶ Cyp. de bono  
 pudic.*

v *Ambr. de virgin. lib. 1.*

u *Ansel. Comment. in 2 Cor. 11.*

Reu. 21. 2.

x *Isa. 61. 10.*

the Spirit. v *Partus virginis fetus labiorum*, saith *Ambrose*, The virgin Issue is the calues of the lips. Therefore *Anselme* compares the "Virgin Church our mother, to the Virgin *Mary* Christs mother. For as she though a Virgin, brought forth the fairest Child that euer was, so the Church a Virgin, daily brings forth to God the most acceptable issue that can be.

This Virgin the Church is also *Sponsa*, that is, a Virgin affianced. A Spouse promised and set apart to the marriage of Christ. *Rev. 21. 2.* *The new Ierusalem comes downe from heauen* (for her birth is from aboue) *like a Bride trimmed for her husband.* Trimmed I say, but at the Bridegromes cost, who hath adorned her with graces, \* *taquam monilibus*, as with precious Jewels, *Isa. 61. 10.* Shee it is that is so arrayed with all manner of flowers, that she is staied vp with flowers, amongst which yet there is not a fairer flower then is her

her selfe. It is well obserued by <sup>1</sup> Bernard, that Solomon in this Booke, makes mention of three sorts of flowers.

<sup>1</sup> Bernard. super Cant. ser. 47.

1 *Flos campi*: The flower of the field, and that is Christ, <sup>2</sup> *nec solcatus vomere, nec defossus sarculo, &c.* whose flesh was not eared with the share of any humane information, nor minde tilled with the cultor of any masters instruction, and yet yeelds forth the smell of all most fragrant vertues.

<sup>2</sup> Bernard. ibid.

2 *Flos horti*: The flower of the garden, and that is the Church, which is digged by the knowledge of the Law, planted by the worke of the Ministerie, watered by the preaching of the Gospell, and fenced by the wall of the Sacraments.

3 *Flos thalami*: The flower of the bed-chamber, and that is <sup>2</sup> the soule, filled with good works, which are the flowers that the Bride decks her selfe with, and deckes her selfe with them euery day. For shee is

<sup>2</sup> *Conscientia bonis referta operibus.* Ber. sup. Cant. ser. 15.

<sup>b</sup> Bern. ibid.

<sup>c</sup> Cypr. ad martyres, epist. 9.

<sup>d</sup> Aut de opere candidas, aut de passione purpureas. Cyp. vt sup.

every day a Bride, and every day puts on fresh flowers of good workes. <sup>b</sup> Otherwise *Cito iacet & marcet flos boni operis* (saith Bernard) *atq; in breui omnis ex eo exterminatur & nitor & vigor*: soone dies and withers the flower of a good worke, and sayles both in fauour and fauour, if it be not estloones renewed afresh. But of all flowers, this Bride the Church is most of all adorned wth Lillies and Roses, Confessors and Martyrs, the one whereof hath the white flower of an innocent life, the other the red flower of a bloody death. <sup>c</sup> *O beatam Ecclesiam nostram*, saith Saint Cyprian; O blessed Church that wee haue: *Floribus eius nec Lillia nec Rosa desunt*; her flowers want neyther Lillies nor Roses. All men strue now to wreath themselves garlands, cyther <sup>d</sup> white by action, or purple by passion. And sure the Church was then in her flowers indeed, the sweet smell whereof hath reached to our dayes,



dayes, and shall continue to the end of the world.

Lastly, the Church is Christs Sister: not a Sister by similitude or imitation onely, but <sup>c</sup> *germana*, that is, *ex eadem genitrice manans* (saith *Ifidore*) borne as it were both in a belly. For, there is a greater consanguinitie betweene Christ and man, then betweene the Angels and Christ: for, the <sup>f</sup> Angels indeede are Gods progenie, and so Christ is their brother by the Fathers side: but to man he is allyed nearer; for man is of Gods lineage, & *Ipsius genus sumus*, *Acts* 17. 17. Wee are his generation: and Christ againe is of mans lineage, <sup>h</sup> *Borne of the Seede of David according to the flesh*, *Rom.* 1. 3. So that, as God made our soule of him, so hath hee made his body of vs. And the affinitie is continued both wayes: for, as G O D gaue his daughter, that is, his image to man, so hath hee taken mans sister, that is, his nature, in marriage to his Sonne.

<sup>c</sup> *Ifid. Hesp. orig.*  
lib. 9. cap. 6.

<sup>f</sup> *Iob.* 1. 6.

<sup>g</sup> *Act.* 17. 17.

<sup>h</sup> *Rom.* 1. 3.

Sonne. Iustly therefore doth he call the Church, and in the Church each faithfull soule, his *Sister*, as tyed to him in a most firme bond of alliance and consanguinitie.

And by this further you may see two other points. First, the chastnesse of his loue vnto her. Hee calls her his *Sister*, saith <sup>i</sup> *Ierome*, *ut tolleretur suspicio fœdi amoris*, to take away the suspition of vnchaste loue. For the name of *Sister* implies a detestation of fleshly impuritie, which made him to say, <sup>k</sup> *Tam a me pudica est, quam mea si soror sit*: Shee is as chaste for mee, as if shee were my *Sister*. Secondly, the greatnesse of his loue vnto her, as being tyed together in a double band; of Consanguinitie, which makes them one bloud; and Matrimonie, which makes them one flesh. This *Abraham* is a brother and husband to his *Sarah*. How can shee doubt to receiue any thing from God, whom shee hath so surely and nearly tyed

<sup>i</sup> *Hieron. aduers. Iovinian. lib. I.*

<sup>k</sup> *Plautus.*

to her.<sup>1</sup> *Puto me iam spernere non poterit, os ex ossibus meis, & caro de carne mea:* Now verily, I thinke he can neuer despise me, which is flesh of my flesh, and bone of my bone. For, if hee neglect me as a brother, yet will he loue me as a husband. And thus much of the first.

<sup>1</sup> Bern. super Cant. ser. 20.

*My Loue.*

**A**S of all Societies none is so neere as that of man and wife; so, neyther amongst any is loue so feruent as betweene them. Therefore Christ being by spirituall marriage made one with his Church, and louing her more tenderly then the kindest husband the kindest wife, calls her, as some translate it, *Proximam*; his neereft: but as the<sup>m</sup> most and the best, *Amicam*, his dearest: as if he were by loue gone out of himselfe, and turned wholly into her: according to that of<sup>n</sup> *Augustine*,

<sup>m</sup> *Paruin.*  
*Vatablus.*  
*Montan.*  
*Tremellius. &c.*

<sup>n</sup> *Anima verius  
est ubi amat, quā  
ubi animat.*

• Bern. *sup.*  
*cant. serm. 59.*

<sup>n</sup> *Augustine*, The Soule is rather where it loueth then where it liueth. And so indeed it is with God, saith *Bernard*, ° *Quia amorem non tam habet quam hoc ipse est.* because hee cannot be said so much to haue loue, as to be euen loue it selfe. Hence it is, that he hath put off his robes of Maiestie, and cloathed himselfe with our flesh, and so is become the same with his Church on earth, that his Church might become the same with him in heauen. Neuer loue so changed like him, and therefore neuer loue so vnchangeable as his.

Here then haue wee iust occasion ministred, to consider of the greatness of his loue to the Church, who calls the Church his *Loue*. A theame, I confesse, admirably discusled by incomparable Diuines; after whom yet, giue mee leaue to throw my mite, and to say something of that, of which we can neuer say enough.

It is commonly scene, that loue

is

is manifested foure wayes : First, by word of mouth, and this is the least and smallest measure of shewing loue. Every dissembler will loue *verbo tenus*, in tongue and in word, though not in deede and veritie.

There is therefore a second degree, and that is by bestowing benefits.

And this is some point of loue in deede. For, *Probatio dilectionis exhibitio est operis*, (saith Gregory)

The commendation of true loue, is the performance of some good turne. But because gifts are sometimes bestowed as much for selfe-loue, as for loue of a friend (when a man by giuing somewhat, hopes to receiue much more) therefore there is a third degree greater then the other, and that is by personall seruice, when a man is not onely content to part with his goods, but to impart his labours, and suffer paine himselfe, that his Loue may inioy pleasure. And though this be as much as can be desired, yet there

I

2

P Greg. in E-  
uang. hom. 30.

3

4

there is one degree further, and that is by suffering death for the party beloued. And here loue and all hath his end: so that hee which hath this can desire no more.

<sup>9</sup> Can. 5. 2.

<sup>12</sup> Cor. 5. 20.

<sup>5</sup> Ezck. 18. 31.

<sup>1</sup> Reuel. 3. 18.

<sup>1</sup> Mat. 11. 29.

Now all these wayes hath God loued his Church: for, first, how amiably doth hee vse her in words for her owne good? words of sweet Epithets, <sup>9</sup> *My Sister, my Loue, my Dove, my Vndefiled.* Of kinde intreaty; <sup>12</sup> *We pray you in Gods stead, men as if God did beseech you through vs, that yee be reconciled vnto God.* Of wholesome admonition; <sup>5</sup> *Cast away from you all your vngodlinesse, why will yee dye O yee house of Israel, seeing I haue no pleasure in the death of a sinner? Of sound aduise; <sup>1</sup> I counsell thee to buy of mee, gold tryed by the fire, that thou maist be made rich.* And lastly, of alluring prouocation; <sup>1</sup> *Come vnto mee all yee that are heauie laden, and I will refresh you.*

For the second: How hath hee spent his gifts vpon vs? In the Creation,

tion hee gaue vs our selues, and all things necessary for our selues. He diuided his substance to man, his youngest sonne; and when hee like a prodigall had spent all, how did he receiue him againe? <sup>u</sup> *Nimis nos suspicimus*, saith *Seneca*, *si digni nobis uideamur*; &c. wee are too much in loue with our selues, if euer we imagine that we are worthy that the heauens should moue for vs, Sun and Moone shine to vs, raine and dew fall on vs, earth and sea feede and comfort vs. How much more then unworthy are wee, that after all this, God should bestow his sonne on vs; his onely sonne on vs his fugitiue seruants? In the creation hee gaue vs the best things that he had, when as yet wee had nothing of our owne; but in the restauration hee makes an exchange with vs, <sup>x</sup> hee takes the worst things that wee haue, and hee giues vs the best things that he hath. Hee takes our *nature*, and giues vs his *grace*: hee takes our *flesh*, and giues

<sup>u</sup> *Seneca. de ira, lib. 2. cap. 27.*

<sup>x</sup> *In primis de suis meliora contulit in secundis de nostris inferiora suscepit. Aug. de Tempor. ser. 9.*

giues vs his spirit: hee takes our misery, and giues vs his mercy: he takes our poverty, and giues vs his riches: hee takes our shame, and giues vs his glory: finally, hee takes our crosse, and giues vs his crowne: our death, and giues vs his life. For in giuing vs his Sonne, hee giues vs all things that can be desired. And neuer before did God giue a gift like himselfe, infinite: then hee did. Now verily a most worthy gift, as hee is of most worth that is the giuer.

Thirdly, he hath not beene pleased alone to bestow benefites on vs, but in his owne person hath come and serued for vs, yea hath serued vs. *y The sonne of man came not to be ministred vnto but to minister, Math. 20. 28.* Even hee which is Lord of all, made himselfe seruant vnto all. *z Que est ista quæsa vis, tam violenta ad victoriam, tam victa ad violentiam?* saith Bernard: What force is that, which moued him who of himselfe is so violent in all victory,

y Math. 20. 28.

z Bernard *Sup.*  
cant ser. 64.



ry, for man yet, to be so vanquished with all violence. <sup>a</sup> *Amor est.* It is nothing else but the force of loue. This made him to <sup>b</sup> *take on him the forme of a seruant.* Philip. 2. 7. Yea, <sup>c</sup> *non solum serui ut subesser, sed quasi mali serui ut vapularet,* saith Bernard not the forme of a seruant onely to bee in subiection, but of a bad seruant to beare correction. And which is more yet, to be made a companion of beasts, *borne in a Stable;* and which is most of all, to bee made as it were prouender for beasts, *laid in a manger.* <sup>d</sup> *Cibus hominis mutauit se in pabulum pecoris, homine mutato in pecus.* When man was become a beast, Christ would become as it were prouender to feede him.

But all this Christ thought not inough for vs, vnlesse hee dyed for vs. So great a degree of loue, as there could bee no greater, which makes his loue so much more sweet, as the loosing of life it selfe is accounted bitter. For it is a truth, euen which

C

comes

<sup>a</sup> Id. ibid.

<sup>b</sup> Phil. 2. 7.

<sup>c</sup> Bernard rer. quart. Heb. poenof.

<sup>d</sup> Bernard sup. cant. serm.

<sup>c</sup> Iob 2. 4.

<sup>f</sup> *Lyrans.* annot.  
in Iob 2.

<sup>g</sup> *Strab.* in  
gloss. ordin.

<sup>h</sup> *August.* de  
ciuit. dei. lib.  
11. cap. 27.

comes from the author of vntruth;  
<sup>c</sup> *Skinne for skinne, and all that a man  
bark will bee giue for his life. Skinne  
for skinne, that is, the skinne or life  
of a mans children or cattell for his  
owne skinne, <sup>f</sup> as Lyras expounds it.  
Or skinne for skinne, that is, the more  
hard skinne for the more tender  
skinne; as when a man catcheth a  
blow on his hand to saue his eye,  
as <sup>g</sup> *Sirabus* interprets it. For there  
is nothing that a man had not ra-  
ther endure then losse of life. Eue-  
ry creature, as <sup>h</sup> *Augustine* obserues,  
hath such a loue to haue a being,  
that it had rather be, though in mi-  
sery, then not be at all. Wonderfull  
therefore and vnspeakeable is the  
loue of Christ Iesus to his Church,  
who so willingly, and so ioyfully suf-  
fered euen the most shamefull and  
bitter death for her sake. Men may  
coldly and slightly thinke of it, but  
principalities and powers stand a-  
mazed at it.*

That you may yet take a further  
view

view of it, compare his loue with the loue of other persons, and you shall see how farre hee goes before them all. Loue is most feruent among foure sorts of couples. 1. Betweene friend and friend, which are as one heart in two bodyes. 2. Betweene the parent and the childe, which are as two bodyes from one stocke. 3. Betweene the husband and the wife, which are as two persons in one flesh. 4. Betweene the body and the soule, which are as two substances in one person. Now the loue of Christ to his Church exceeds the loue of all these each to other.

First, it exceeds the loue that is betweene friend and friend. For what man is there which loues another so as he could be contented to dye for him? yes, <sup>i</sup> peradventure, saith Paul, for a good man one would dye.<sup>e</sup> It may be Damon would haue done it for Pythias, Pylades for Orestes. And this is as much as euer any man did, or can doe: For, <sup>k</sup> grea-

<sup>i</sup> Rom. 5. 7.

<sup>k</sup> Ioh. 15. 15.

<sup>1</sup> Rom. 5. 8.

<sup>m</sup> Bern. *sup.*  
*sant. serm. 20.*

<sup>n</sup> Bern. *in Psal.*  
*Qui habitat?*

<sup>o</sup> Tho. Aqu.  
*in Iohannem,*  
*vti Barrad.*  
*to. 4 lib. 4.*  
*cap. 15.*

ter loue then this hath no man, that one should giue his life for his friend. But CHRIST, saith Paul, setteth forth his loue vnto vs, that *cum inimici essemus*, when wee were his enemies hee was content to dye for vs. Rom. 5. 8. Hee loued vs <sup>m</sup> *non existentes, imo & resistentes*, saith Bernard, when wee were nothing, and when wee were worse then nothing; when wee were his very foes, and mortall enemies. If it bee said they are all Christs friends for whom he dyed, we must answer vvith a father, hee dyed indeed <sup>n</sup> *Pio iam amicis, nondum quidem amantibus, sed tamen iam amatis*, for his friends indeede, as being heartily loued of CHRIST, though like vnkinde friends they loued him not againe. <sup>o</sup> *Non amici quasi amantes*, saith Thomas, *tantum amici vt amati*. Not his friends as louing him any thing, onely his friends as loued by him alone.

Againē it exceeds the loue that is betweene the parent and the childe.

childe. For what father in the world hauing but one onely son, would be content to put him to death, he not deseruing it, to pleasure others? *Can a woman forget her child, & not think upon the fruit of her wombe?* You will say, *Abraham* would haue done it for loue to God. Indeede he is singular in this case, and such an example, as the vworld neuer afforded the like.

<sup>¶</sup> *Origen* sets it out thus. <sup>†</sup> *Take*, saith God *thine onely son Isaac*, whom thou louest, &c. *Gen*. 22. 2. *Esto domine*, saith he, *quia de filio commemoras patrem*. Be it so Lord that thou puttest the father in minde of his son. <sup>§</sup> This is one torture, to thinke, that the father must now become his chilles butcher. <sup>‡</sup> *Sed addis charissimum*, &c. Thou addest thy dearest, or onely sonne, and not content with that, but sayest also <sup>¶</sup> *quem diligis*, whom thou louest. It is likely that *Abraham* hauing beene so long without a sonne, was well affected towards him now he had him, but

<sup>¶</sup> *Esa.* 49. 14.

<sup>¶</sup> *Origen* in *Gen*. hom. 8.

<sup>†</sup> *Gen*. 22. 2.

<sup>§</sup> *Fulmen non minus terribile Abrahamo, quam si iubetur cor sibi erueri, imo se cum vniuerso mundo in infernum precipitare.* *Pareus* in *Gen.* 22.

<sup>‡</sup> *Origen* vt supra.

<sup>¶</sup> *Id.* *ibid.*

▼ Id. ibid.

✕ Gen. 17. 21.

γ Origen in  
Genes. ho. 8.

was this a fit time to put him in minde of his loue? ▼ *Sint et in hoc parentis triplicata supplicia.* Let vs obserue here three tortures to the fathers minde, as so many daggers at his heart. But vvhat neede was there after all this, to name *Isaac*? did not the father know that this his sonne, his *deare sonne*, whom hee loued, was called *Isaac*? yes, and he remembered the promise to, ✕ in *Isaac* shall thy seed be called. *Gen. 17. 21.* yet God forbears not to name him, that so γ *Commemoratio nominis*, might be *desperatio promissionis*: the remembrance of his name, might be desperation of the promise, by which he should not loose his childe onely, but his owne soule also, and not that alone, but the soules of all men in the world beside: such a triall neuer lay on any man before, nor neuer shall againe; and yet *Abraham* would haue done it.

But if you marke it, there is no comparison

comparison betweene the loue of *Abraham* to God, and the loue of GOD to man. For what equality betweene *Isaac* a young lad, and Christ the eternall sonne of God? Againe *Isaac* must haue dyed once, for he ought God a death, <sup>z</sup> Christ had no such necessitie, being debter to no man. *Isaac* sitting, bare a little wood on his necke; Christ walking carryed an heauy crosse on his shoulders, and bare that which bare him, fainting vnder it, and dying vpon it. *Isaac* had a Ramme sacrificed for him, held by the hornes in a bush; Christ was the Ramme himselfe, held by the hornes, <sup>a</sup> whilst hee was nayled to the Crosse, and his head in the bush, whilst the bushes were on his head, whilst hee was crowned with thornes. Lastly, *Isaac* should haue suffred in a mountaine, where none should haue seene him; it stood <sup>b</sup> three dayes iourney off. Christ suffred afterward in the <sup>c</sup> same mountaine, as some thinke, or not

C4

farre

<sup>z</sup> *Omnia quae de Christo legeris non necessitate, sed sponte facta reperies.*

Origen in Gen. hom. 8.

<sup>a</sup> *Quid est enim herere cornibus, nisi crucifigi?*  
Aug. in Psal. 30.

<sup>b</sup> Gen. 22. 4.

<sup>c</sup> Hieronimus presbyter scripsit ab antiquis et senioribus

Iudæis, se certissime cognouisse, quod ibi immolatus sit Isaac, ubi postea Christus crucifixus sit.

Aug. de tempor. ser. 71.

*d Quis enim  
potest sic ducere,  
ut moriatur pro  
ea quam vult  
ducere? Si enim  
mori pro ea quā  
vult ducere,  
voluerit, non  
erit qui ducat.  
Securus autem  
ille pro sponsa  
mortuus est,  
quā resurgens  
erat ducturus.*

*Aug. in PL. 122.*

*c Ezek. 16. 16.*

*f Ib. vers. 9.*

*g Ezek. 16. 13.*

*h Ezek. 16. 8.*

*i Per nuptias  
Moysi nuptiæ  
verbi ostende-  
bantur, et per  
Æthyopiissam  
coniugem Ec-  
clesiam. Irenæ.  
lib. 4. cap 37.*

farre from it, as is most certaine, and was held in his sufferings three dayes and three nights together.

Thirdly, the loue of God to his Church exceeds the loue that is betweene the husband and the wife. For *d* what man being to marry, would chuse a deformed, blacke, and adulterous wife? Or hauing chosen such a one in marriage, would loue her so much as to dye for her? Yet Christ hath done so for his Church his Church so adulterous, so deformed. Therefore hee is said, when she was *e* polluted in her blood, to *f* wash her with water, and annoint her with oyle. When she was naked and bare, to *g* decke her with broyded worke of gold, liluer, and fine linnen. When shee was *h* cast out, to take her vp, and to enter into a couenant with her, and make her his owne. *Ezek. 16. 8.* Therefore, this his marriage with his Church, saith *i Irenæus*, was like the marriage of *Moyse* with the *Ethiopian* black-  
more.



more. The one bride was as defective in grace, as the other deformed in nature. But Christ did more for his spouse, then euer *Moyſes* could doe for his Bride, as *Bernard* notes, *k Moyſe. Aethyopiſſam quandam duxit uxorem ſed eius non potuit mutare colorem, &c. Moyſes* married a certaine blacke *Ethyopian*, but was not able to change her skinne from blacke to white; But Christ tooke to him a Spouſe that was farre more ignoble and filthy, and by waſhing her with his owne bloud, hath made her a chaſt Virgin to himſelfe, without ſpot or wrinkle.

Laſtly, it exceeds the loue that is betweene the body and the ſoule; betwixt which yet, there is ſo great loue, that the one grieues to part with the other : yea, euen in the moſt ſanctified men, there is a kinde of reluctance againſt death, the ſoule ſhrinkes at the bodies diſſolution. For that which *Ierome* tells

of

*k Bernard*  
dom. 1. poſt,  
Oſta. Epiph.  
ſerm. 2.

<sup>1</sup> Hieron. in vita  
Hilarion.

<sup>m</sup> Bern. super  
Cant. ser. 26.

<sup>n</sup> Exinanivit se-  
ipsum. Phil. 2. 7.

of holy <sup>1</sup> Hilarion, saying to his soule thus, *Egrede, quid times? egredere anima mea quid dubitas?* Goe out my soule, goe out, what fearest thou? what doubtest thou? that declares a kinde of vnwillingnesse which nature hath to come to dissolution; and that death is, <sup>m</sup>as Bernard calls it, *Horrendum diuortium*; a most wofull separation, not onely of the dead from the liuing, but of the dead from himselfe. Yet Christ most willingly suffered this most grieuous partition and separation of his body and soule asunder, that hee might ioine vs to God, that were separate from him, and our selues to.

Finally, what shall I say? so much was Christ transported beyond himselfe, or ( to speake more properly ) so much brought short of himselfe by loue, that he <sup>n</sup>emptied himselfe of all respect, and made himselfe as nothing at all. Euen hee which at first made all things of nothing,

nothing, did afterwards make nothing of himselfe. *Nazianzen* calls loue ° *dulcem tyrannum*, a sweet tyrant. And *P Bernard* saith, *Triumphat de Deo amor*, Loue triumphed ouer God, euen as a victor ouer the vanquished. O strange triumph! *Quis triumphantis currus*? What chariot had this Conquerour thus to triumph in? *Sanè Crux*, no other chariot but the Crosse. Here Loue displayed his Banner, and hung vp his Scutcheon, a bleeding heart for our miserie, vnfolded armes for our imbracing, a bended head to incline to vs, goared hands, head, feet, and side, to heale vs. So that if you aske what hard-heart bound Christ with fetters, scourged him with whips, crowned him with thornes, pierced him with speare, and fastned him with nayles, himselfe will answere: *Loue.*

¶ *Huc me sydereo descendere fecit olympo,*

*Hic me crudeli vulnere fixit Amor.*

Hither

° *Nazian orat.*  
28. in *Maxim.*

¶ *Bern. super*  
*Cant. ser. 64.*

¶ *Borbon apud*  
*Ludouic.*  
*Granat. post ill.*  
*To. 2.*

r D. Wals. ser.  
life and death  
of Christ.

s Isidor. Pelus.  
lib. 2. epist. 148.

t Nazian. Apo-  
lo. 1.

Hither hath the tyrant Loue brought me downe to liue a contemptible & a poore life: here hath the tyrant Loue fastned mee. to die an ignominious and a shamefull death. *O the loue it selfe of none, but of such a one as is Loue it selfe!*

Wilt thou now be partaker of this great loue of G O D? Loue him and thou hast it. For this is the rule of loue, *τὸ σφιδρὸν φιλεῖσθαι βέλεσθαι ἀπὸ τοῦ σφιδρὸν φιλεῖν τίεται.* Hee which desires much loue, must himselfe shew much loue. *Neq; enim quicquam ad amorem ita firmum est, ut beneuolentia mutuo repensa,* saith Nazianzen; There is not any thing so strong to draw affection of others, as when a man sends forth good affections in himselfe. Loue is the Load-stone of Loue. And therefore how can wee chuse, vnlesse we be more hard then iron, but wee must returne G O D some loue, that hath bestow- ed so much on vs first? *Ierome* saith  
*Nihil*

<sup>v</sup> *Nil imperiosius charitate*, Nothing is more imperious and commanding then loue; it will force a man in whom it is, to make some testimonie of his good heart to G O D.

<sup>u</sup> *Charitas Dei urget nos*, saith Paul, The very loue of G O D constraineth vs, 2 Cor. 5. 14.

O how should wee abound in that vertue which Paul calls, <sup>x</sup> *The fulfilling of the Law*, Rom. 13. 8.

James, <sup>y</sup> *The life of Faith*, Iam. 2. 17.

Chrysostome and Ierome, <sup>z</sup> *The mother of all vertues*. Fulgentius, <sup>a</sup> *The whole wisdom of the reasonable creature*. And Augustine, <sup>b</sup> *A common debt, that can neuer be cleared, but that a man must be paying of it still*.

<sup>c</sup> *Semper debeo Charitatem* (saith hee) *qua sola etiam redita, semper detinet debitorem*. I am euer in debt with charitie (and therefore we are commanded to <sup>d</sup> owe it) vvhich though I pay neuer so oft, yet I am commanded to owe it still. But here is the comfort of it, the more a

man

<sup>v</sup> Hieron. ad Celsum.

<sup>u</sup> 2 Cor. 5. 14.

<sup>x</sup> Rom. 13. 8.

<sup>y</sup> Iames 2. 17.

<sup>z</sup> Chrysost. in Mat. hom. Hieron aduers. Iohan. Hierosoly. ad Theop.

<sup>a</sup> *Necest alia quæ sit vera sapientia &c.*

Fulgent de prædest. lib 1.

<sup>b</sup> August ad Celestin. epist. 62.

<sup>c</sup> Ibid.

<sup>d</sup> Rom. 13. 8.

<sup>c</sup> Cic. pro Cn.  
Planc. vti habet  
A. Gell. lib. 1.  
cap. 3.

man payes it to others, the more hee keepes it to himselfe. For, as Tully could tell vs <sup>c</sup> *Dissimilis est pecunie debitus & gratia*: There is no likenesse betweene paying money and paying loue. For, a man cannot pay money vnlesse hee haue it; and when hee hath paid it, hee hath it not: but a man cannot haue loue vnlesse he pay it, and the more he payes it the more he hath it. Therefore, let vs not be such misers and hucksters of our loue, as the men of the world be of their money, but let it flow forth amaine from vs vnto God.

And as part of our loue, let vs spend some time in considering what CHRIST hath suffered for vs. Marke how the Church speakes to each faithfull soule, Cant. 3. 11.  
<sup>f</sup> *Come forth yee daughters of Zion, behold your King Solomon, with the Crowne wherewith his mother crowned him in the day of his marriage, in the day of the gladnes of his heart.*  
That

<sup>f</sup> Cant. 3. 11

That is, O yee faithfull soules,  
daughters of your Mother the  
Church, *Come forth, & Egredimini de  
sensu carnis ad intellectum mentis:*  
Come forth out of the sense of the  
flesh, to the vnderstanding of the  
minde: Come I say, a little out of  
your selues, and by holy medita-  
tion, *Behold your King Solomon*, your  
true <sup>h</sup> peace-maker, and your King  
to, Christ Iesus: who, <sup>i</sup> though his  
kingdome be not of this world, yet  
is a King euen in this world, *With  
the Crowne wherewith his mother  
crowned him*, that is, with the crowne  
of thornes vpon his head, where-  
with his mother the Synagogue,  
<sup>k</sup> *Quæ ei se non matrem exhibuit, sed  
nouercam*, which proued not her  
selfe to him a kinde mother, but  
a cruell stepdame: *Crowned him*,  
that is, <sup>l</sup> *fedauit, & lancinauit*, saith  
*Tertullian*, gashed him, and goared  
him, *In the day of his marriage*, that  
is, in the day of his passion vpon the  
Crosse, when hee was marryed to  
his

<sup>g</sup> Bern. in Epi-  
pha. ser. 2.

<sup>h</sup> Eph. 2. 14.

<sup>i</sup> *Licet enim reg-  
num eius non sit  
de hoc mundo,  
tamen rex est in  
hoc mundo. Bern.  
vt supra.*

<sup>k</sup> Bern. paru. ser.  
ser. 6.

<sup>l</sup> Tertul. de co-  
ron. milit.

<sup>m</sup> Bernard. in  
festo omni. Sanct.  
ser. 5.

<sup>n</sup> Cant. 8. 6.

<sup>m</sup> Ambrose.

Gregory.

Aponius.

Cassiodor.

Beda.

Bernard.

Vide etiam

Tuccinum.

Sotto maio.

Ghisterium, &  
alios ad loc.

his Church built out of his side, as  
*Adam* to his *Eue* created of his  
rib. In the day of the gladnesse of his  
heart, that is, in the very season of  
his suffering, which was as ioyfull  
to him, as a geniall and nupriall day  
to a Bridegrome. Come forth I  
say, see him, consider of him, meditate  
on him, <sup>m</sup> *Pudeat sub spinato  
capite membrum fieri delicatum*; and  
let it shame you vnder an head so  
crowned with thornes, to be as  
members of wanton and delicate  
nicenesse.

The same thing which the  
Church desires of her members,  
himselſe desires of his Church, <sup>n</sup> *Set  
me as a scale on thine heart, and as a  
signet on thine arme*, Cant. 8. 6. words  
by some attributed to the Church,  
but by the <sup>o</sup> Fathers applyed to  
CHRIST, wherein hee desires  
her continually to remember him.  
As if hee had said : My dearest,  
though I am now going from thee  
for a time, yet forget mee not, but

as



as a louing wife, frames the Image  
 of her deare husband in her heart;  
 and as a longing woman imprints  
 the forme of the thing which shee  
 longs for on the childe in her  
 wombe; so set me as a scale on thy  
 soule, thinke on me, delight in me,  
 And as that famous *Artemisa*  
 so much affected her dead husband  
*Manfilius*, that shee tooke the dead  
 ashes of his vrne, and mingled them  
 with her drinke, and so intombed his  
 dead carkeis within her liuing body;  
 so doe thou my Spouse, haue mee  
 euer within thee, eate me and drinke  
 me in the Sacrament, let me be in  
*thine heart*, and on *thine arme*, in thy  
 intention, in thy operation, within  
 thee, without thee, euey where, and  
 at all times, let mee be loued and  
 thought on, on earth, as I am care-  
 full of thee in heauen. Let vs then,  
 ô let vs fulfill his desire now, that  
 hee may accomplish all our desires  
 hereafter. And so much of this.

D

My

*PTucci, Lucens.*  
*annot. Cincin.*  
 pag. 378.

¶ *Id. lb.*

*My Doue.*

<sup>1</sup>2 Esdr. 5. 26.

<sup>3</sup> Cant. 2. 10. &  
Cant. 2. 14. &  
Cant. 5. 2. &  
Cant. 6. 8.

<sup>4</sup> Bern. super  
Cant. serm. 59.

**T**HAT the *Doue* signifies the Church, beside the iudgement of wise *Esdras* saying, <sup>1</sup> Of all the fowles that are created thou hast named thee one *Doue*, 2 Esdr. 5. 26. and besides the testimonie of Christ himselfe, calling her his *Doue*, <sup>5</sup> foure times at least in this booke: the due resemblance which that creature hath with Christs Spouse, doth most sufficiently declare. Due resemblance two manner of wayes, in her seuerall members of body, and her naturall practise of life.

For her members: in at least sixe of them she sweetly resembles the Church. Beginne we with her Bill, which is all the weapon that shee hath; <sup>4</sup> *Rostro non laedit*, saith *Bernard*, shee hurts no body with it. With other Birds the Bill is guiltie of two horrible crimes, capine and crueltie:

crueltie: for with the Kyte, <sup>v</sup> *rostrū*  
*is a strū*, her beake a rake to scratch  
all store of prouision together:  
whereupon shee is made the <sup>u</sup> *hieroglyphicke* of a rauenous Extor-  
tioner. With Crowes and Rauens,  
the *beake* is a *bodkin*, to picke out  
the eyes of young Lambes and o-  
ther harmlesse Creatures. But with  
the Doue it is quite contrary; her  
weapon harmes not, <sup>x</sup> *Non morsibus*  
*secum* (saith Cyprian) it bites, not to  
hurt: but which is more, it is the  
member of true concord, and the  
instrument of chaste loue: for,  
Doves wooc by the Bill; whence  
comes the phrase in *Seneca*, <sup>y</sup> *colum-  
bari labris*, to giue mutuall kisses  
each to other. Thus fares it vvith  
the Church; hurt shee doth none,  
euen in her greatest strength. <sup>z</sup> *None*  
*hurts nor destroyes in all mine holy*  
*Mountaine*, saith God, *Isay* 11. 9.  
Hurts not, but which is more, with  
her weapons doe good, <sup>a</sup> *Turnes*  
*Swords into Mattockes, and Speares*

<sup>v</sup> *Alciat. embl.*  
128.

<sup>u</sup> *Pierius lib. 17.*

<sup>x</sup> *Cyp. de vnita.*  
*Eccles.*

<sup>y</sup> *Senec. epist.*  
114.

<sup>z</sup> *Isay* 11. 9.

<sup>a</sup> *Isay* 2. 4.

into Sythes, making weapons of crueltie to be instruments of Charitie.

Pass wee forth from her Bill to her voyce, because her voyce passeth forth from her Bill. It is different from the voyce of all Birds. For all other Birds are said *Canere*, to sing, she <sup>b</sup>*gemere*, to mourne: therefore the voyce of mourning is called the voyce of Doves, <sup>c</sup>*Nabum* 2. 7. *Huzzab shall be led away captive, and her maidens shall leade her as with the voyce of Doves.* Such is the voyce of the Church, even a voyce of mourning and sad lamenting. Hence Christ, <sup>d</sup>*Vox Turturis audita est in terra nostra*, *Can. 2. 12.* The voyce of the Turtle is heard in our Land; which is, when <sup>e</sup> wee, which haue the first fruits of the Spirit, doe mourne in our selues, waiting for the Adoption, even the redemption of our body, *Rom. 8. 23.* Thus <sup>f</sup>*Hezekiah* of himselfe; *I did mourne as a Dove, Isa. 38. 14.* Thus <sup>g</sup>*Isay* of himselfe and

<sup>b</sup> *Nec gemere  
aere accessabilis  
turtur ab vlna.*  
*Virg.*  
*Et celsus turtur  
atq; columbage-  
mont.* *Ouid.*  
<sup>c</sup> *Nah. 2. 7.*

<sup>d</sup> *Cant. 2. 12.*

<sup>e</sup> *Rom. 8. 23.*

<sup>f</sup> *Isa. 38. 14.*

<sup>g</sup> *Isa. 59. 11.*

and others, *We all mourne like doves,*  
*Iſa. 59. 11.*

And as God commanded in the  
Law, to offer <sup>b</sup>*Par turturum*, a paire  
of Turtles, <sup>i</sup>*& duos pullos columbinos*,  
two yong Pigeons: so in the Gospell,  
the righteous doe <sup>k</sup>*geminare gemi-*  
*tum*, mourne doubly. First, for their  
owne sinnes. *Pſal. 6. 6.* <sup>l</sup>*I faint in my*  
*mourning, every night waſh I my bed*  
*and water my couch with my teares.*  
And this muſt be done, becauſe  
it is not enough, ſaith <sup>m</sup>*Anſelm*,  
*Vt ſe cognoſcat quis peccatorem, niſi*  
*inde habeat & dolorem*; for a man to  
know himſelfe a ſinner, vnleſſe al-  
ſo hee ſhew himſelfe to be a ſor-  
rower. But if hee grieue for his ſin,  
then his ſin ſhall neuer grieue him.  
<sup>n</sup>*Sicut enim poſt vehementes imbres,*  
*&c. (ſaith Chryſoſtome) Euen as af-*  
*ter moſt vehement ſtormes the*  
*Sunne ſhines moſt faire; Ita etiam*  
*lachrymarum pluuiaſ ſerenitaſ mentis*  
*ſequitur*; Euen ſo after bitter teares  
there followes a pleaſant calme, and

<sup>b</sup>*Luc. 2. 24.*

<sup>i</sup>*Ibid.*

<sup>k</sup> *Bonas. in*

*Luc. 2. 14.*

<sup>l</sup> *Pſal. 6. 6.*

<sup>m</sup> *Anſelm. lib.*

*de ſimil. cap.*

*102.*

<sup>n</sup> *Chryſ. in Mat.*

*hom. 6.*

an heavenly Sun-shine in the conscience.

° Psal. 119. 136

P August. ad Se-  
bast. epist. 145.

¶ Aug. vt supra .

Secondly, for the sinnes of other men, *Psal. 119. 136. ° Mine eyes gush out with water, because men keepe not thy Law.* To which purpose sweetly P *Augustine, Pia est ista tristitia, & si dici potest, beata miseria, vitijs aliorum tribulari, non implicari, mœrere, non habere, &c.* That is a godly sorrow, and if I may so say, a blessed misery, for a man to be partaker of sorrow for another mans sinne, not to partake of the sinne it selfe; to ioyne in mourning for it, not in committing of it. And this is not one of the least persecutions which a good man finds in this world; Because, ¶ *Coram pio, vivens impie, etsi non obligat consentientem, cruciat sentientem*: Whilest the wicked man liues ill before the good mans face, though the good mans hand toucheth not the sin, yet the sin toucheth the good mans heart; and anothers committing of it goes neare

neare to him that is farre from committing of it himselfe. Therefore

<sup>r</sup> Cyprian writes thus to them that fell in time of persecution; *Doleo fratres, doleo, nec mihi ad leniendos dolores integritas propria, & sanitas priuata blanditur*: O my brethren, weepe I must with you, and for you: for to stay my griefe is neither able the sincerity of my soule, nor soundnesse of my body. And <sup>s</sup> Bernard to *Eugenius*; *si doles condoleo, si non doles doleo*: If thou be sory I am sory with thee, if thou be not sory I am sory for thee.

<sup>r</sup> Cyprian. ad lapsos  
§. 3.

<sup>s</sup> Bernard. de  
confid lib.

See we now her Eyes: and these are both attentive against euill, and intentive toward good. Attentive against euill; *Ferunt Columbas cum ad aquas venerint, &c.* saith Origen, The report is that the Doue coming to the water, espies there the shadow of her enemy the Hawke, and so, *Oculorum perspicacia*, by the quicke sight of her eyeauoids the danger. So, the Church coming

<sup>r</sup> Orig. in Leuit.  
hom. 3. Idem  
& Greg. in  
Cant. 5.

" Cant. 4. 15.

" Exod. 38. 8.

to the Scripture, which is, the  
 v Fountaine of the gardens, the Well  
 of lining waters, and the Springs of  
 Lebanon, Cant. 4. 15. findes there  
 the traines of her arch-enemie the  
 Diuell, and accordingly escapes  
 them. Happy man that is euer sit-  
 ting on the banckes of these waters,  
 euer hauing his eyes fixed in this  
 cleare fountaine, which may serue  
 him as a glasse to see his faults and  
 his fals, both the sinne of his soule,  
 and the punishment of his sinne, and  
 so eschew the perill. The Lauer that  
 was set vp by *Moyse* in the Taber-  
 nacle, was made of the peoples  
 Glasses, " Exod. 38. 8. so as that  
 which at first shewed them their  
 blemishes, did afterwards afford  
 them water to wash them off. Such  
 a Lauer is the Scripture, that when  
 it hath once made the blemish ap-  
 peare, yeelds also matter to purge vs  
 from it. Here then let vs continu-  
 ally fixe our eyes, that it may be said  
 of each Christian, as the Church  
 saith



saith of Christ. *Cant. 5. 12.* <sup>x</sup> *His eyes are like the Doves upon the rivers of waters.*

<sup>x</sup> *Cant. 5. 12.*

Againe, the Doves eyes are intenued to her good. For ordinarily they are cast vppward, and fixed toward heauen: there being this difference betweene the Doue and the Swine, hee cloaseth his eyes with the vpper lid, and so is blinde toward heauen; shee with the neather lid, and so is blinde toward earth. And when she drinks at the brooke, she casts vp a looke to heauen in token of thankfulness for the same. Such eyes hath the Church. *Oculi tui columbarum*, saith Christ, thine eyes are like the Doves. *Cant. 1. 14.* Like the Doves, <sup>z</sup> *id est, spirituales*, saith Bernard, spirituall eyes. Not deceived with the faire shewes of temporall vanities, but delighted with the glorious beauty of celestiall verities, saith <sup>a</sup> *Theodoret*. These eyes <sup>b</sup> Bernard saith are two, *Rerum labentium consideratione*,

<sup>y</sup> *Cant. 1. 14.*

<sup>z</sup> Bernard sup. cant. serm. 45.

<sup>a</sup> *Theod. ad loc.*

<sup>b</sup> Bern. in sent.

<sup>c</sup> Cant. 4. 9.

<sup>d</sup> Periand. in  
Ausonio.

<sup>e</sup> August. in  
speculo  
peccatoris.

<sup>f</sup> Bernard de  
consider. lib. 1.

*sideratio, &c. Cœlestis patriæ digna  
astimatio. One, a due consideration  
of the ficklenesse of our earthly ta-  
bernacle; The other, a worthy va-  
luation of the permanency of our  
heavenly country. With this lat-  
ter eye, shee hath wounded Christs  
heart. Can. 4. 9. <sup>c</sup> Thou hast wounded  
mine heart with one of thine eyes, and  
a chaine of thy necke.*

Let vs then, O let vs giue our  
selues to meditation, and often study  
of heavenly things. For, so much  
as wee see by diuine meditation, so  
much wee see indeede. <sup>d</sup> ΜΕΛΕΤΗ ΤΟ  
ΠΟΛΥ, saith Periander. *Meditation is  
all in all.* <sup>e</sup> *Meditatio, mentis ditatio,*  
saith Augustine, Meditation is the  
inriching of the minde. <sup>f</sup> *Hæc men-  
tem purificat, regit affectus, dirigit  
actus, &c.* This, saith Bernard, puri-  
fies the minde, rules the affections,  
gouernes the actions, frames the  
manners, orders the life. And hee  
which spends not some part of his  
life this quiet way, casteth his whole  
life

s life quite away. No meruaile then, if there bee so many poore soules in the world, seeing they regard not to enrich themselues with contemplation. No meruaile, if so many loose their liues in businesse, and toyles of things earthly. seeing they regard not to spend their liues in meditation, and study of things heavenly.

Next followes her Necke : commendable two wayes: For strength, for beautie. For strength, for if there be any force in her bill, either for defence, or offence, it comes from her necke. For beautie, because, that, of all parts of her body casts out the most radiant hew, according to Nero his verse in Seneca.

<sup>h</sup> *Colla Cytheriaca splendent agitata columba.*

The necke of *Venus* doves shines bright when it moues. Thus the Churches necke is most strong, most comely. Wherevpon he saith  
*Thy necke is like a tower of Iuory.*

*Cant.*

*Et Tampus, tamq;  
vtili considera-  
tionis otio, nullā  
in vita dare  
operam nonne  
vitam perdere  
est?*

*Bern. vt sup.*

<sup>h</sup> *Senec. nat.  
quest. lib. 1.  
Columba diste  
eo quod eorum  
colla ad singulas  
conuersiones  
colorem mutant.  
Isid. orig. lib.  
12. cap. 7.*

<sup>k</sup> *Lyra ad loc.*  
Cant. 7. 4.

<sup>1</sup> *Per collum*  
*Sponse predi-*  
*catores Sancte*  
*Ecclesie desig-*  
*nantur.*  
Greg. in Cant.  
1. Aponius.  
in Cant. 7.  
Strab. in gloss.  
ordinar. ad  
Cant. 7. et alij.  
<sup>n</sup> *Cassiod. in*  
Cant. 4.

Cant. 7. 4. <sup>k</sup> *Firmum, or, rectum ad*  
*modum turris, album ad modum ebo-*  
*ris,* saith *Lyra*. Strong, or straighe  
after the manner of a tower, white  
or beauteous after the manner of  
iuory.

Now the necke of the Church,  
through which the voyce passeth  
out, and the meate passeth in, and  
by whom the body and head are  
coupled together, are the <sup>1</sup> Mini-  
sters and Preachers of Gods word.  
They are the voyce both of head  
and body. Of the head Christ, when  
they preach his word to the Church  
Of the body the Church, when  
they put vp her prayers to Christ.  
They are the throate, <sup>n</sup> *quia accep-*  
*tos verbi dei cibos nutriendo corpori*  
*transmittunt,* saith *Cassiodore*, be-  
cause they receiue the meate of in-  
struction first of all themselves, and  
then conuay it into the bowels of  
others. These are beautifull, be-  
cause they adorne others with  
wholesome doctrine; and strong,  
*quia*

◦ *quia exemplo, vite alios muniunt*, because they confirme and strengthen others by good example.

◦ *Strab. ad loc.*

The very same thing is signified by her Wings: which are not ordinary, but rare, like the wings of a Phoenix. This Doue, saith *Danid*, *Pis covered with silver wings, and her feathers like gold. Psal. 68. 13.* Where by the way, noate, that in *Palestina*,<sup>q</sup> as I read, were faire large white doues, whose feathers toward their backe looked yealowish, and so as white, had the colour of silver, and as yealowish, the colour of gold. For which goodlinesse, in part, they of Assyria worshipped the doue, as the Poet insinuates:

P *Psal. 68. 13.*

<sup>q</sup> *Sebast. Barrad concord. Eu. to. 2. lib. 1. cap. 15.*

<sup>r</sup> *Alba Palestino sancto columba Syro.*

<sup>r</sup> *Tibull. eleg. 7. lib. 1.*

Now, <sup>s</sup> *ala columba, doctores ecclesie* saith one. The doues siluered feathers, are the Churches siluer headed fathers. For as the wings of a doue beare vp the whole bulk of her body, from the earth into the aire; so the Pastors and Teachers of the Church

<sup>s</sup> *Strab. in gloss. ord. ad Psal. 67.*

<sup>c</sup> Pſal. 68. 13.

<sup>v</sup> Pſal. 45. 2.

<sup>u</sup> Auguſt. in  
Pſal. 67.

<sup>x</sup> Pſal 112. 7.

<sup>y</sup> Reu. 12. 14.

<sup>z</sup> 2 Chro. 3. 11.

Church beare vp the whole body thereof, from earthly conceits to heavenly meditations: truly therefore called <sup>c</sup>*Penne argentata*, Pennes and that of ſiluer. Pennes, <sup>v</sup>because they declare the minde of the holy Ghoſt. *Pſal. 45. 2. My tongue is the pen of a ready writer.* Siluer pennes, <sup>u</sup>*Quia diuinis eloquijs eruditi*, ſaith *Auguſtine*, because they ſhine with the brightnes of Gods word, which is <sup>x</sup>as ſiluer tryed ſeauen times in the fire. *Pſal. 112. 6.* With the helpe of theſe wings the doue of Christs Church flyes the net of the fowler, and mounts vp to her neaſt in heauen. Therefore when the Dragon, the Diuell, would haue deuoured the woman, the Church, <sup>y</sup>wings were giuen her, Paſtors beſtowed on her, to carry her into a place of reſt and ſecurity. *Reu. 12. 14.*

Wherefore, let theſe ſiluer wings of the doue, be like the golden wings of the *Seraphins*: <sup>z</sup>as theſe were continually extended out in the top of the

the Temple : so let the other beal-  
 wayes stretched out in the midst  
 of the Church. And as the seraphins  
 wings were so ordered that one  
 touched another, so let the pastors  
 of the Church be so animated that  
 one second another. To conclude,  
 let each wing of the Church bee as  
 the <sup>a</sup> wings of *Ezekiels* beasts, which  
*sent out from them the voyce of speech,*  
*like the voyce of the Almighty. Ezek.*  
*1. 24.* Let them preach diligently.  
 For a dumbe Minister is as a clipt  
 wing, which lets the body fall, when  
 hee should make it flye. Such were  
 the false Prophets among the Iewes.  
*Jerem. 2. 34.* <sup>b</sup> *In thy wings is found*  
*the blood of the soules of the poore in-*  
*nocents.* And such is euery lasie Pa-  
 stor, who being Gods messenger, yet  
 saith nothing for him, but liues as it  
 were possessed with a dumbe Diuell.  
 Of euery such, a man may say, as  
*Blesensis* said of *Richard of Canter-*  
*burie* the Popes Legate, <sup>c</sup> *Hee is li-*  
*gatus, potius quam legatus.* Not an  
 eloquent

<sup>a</sup> Ezek. 1. 34.

<sup>b</sup> Jerem. 2. 34.

<sup>c</sup> *Blesens.* ad  
*Richar. Cant.*  
*Epi. 5.*

eloquent embassador, but a tonguetied mumbler.

Lastly, the Doue hath no gall. Such is the common iudgement of all men: vpon the truth of it I will not stand, but take it as I finde it; yet all auncient writers, saith *Pierius*,<sup>d</sup> are of opinion that she hath none; or if any, in *vropigio esse tradunt*, they thinke it to bee in the lower part of her chine: but Diuines, I am sure are wholly this way, that shee wants it. <sup>e</sup> *Sine felle, & a malitia fellic alienum*, saith *Ierome*: without gall, or any bitternesse of malice.

<sup>f</sup> *Non felle amarum, non morsibus sanum*, saith *Cyprian*, Not bitter in gall nor violent in biting.

Which made the Gracians, & when they went about to expresse the image of meekenesse, to name *ἡμέρη πελειᾶς*, the quiet & still doue, and to say of a most patient man, <sup>h</sup> *πραότερος περιερεᾶς*, in the same sense. And this, some thinke vvas the reason, why *Dauid* being much dis-

<sup>d</sup> *Pierius*  
hieroglyph.  
lib. 22.

<sup>e</sup> *Hieron.* in  
Psal. 54.

<sup>f</sup> *Cyprian.* de  
vnitat. Ecclef.  
Item *Chrysost.*  
in Mat. hom.  
12. et in  
Genes. hom.  
26. et *Bed.*  
commen. in  
Mar. 1.

<sup>g</sup> *Pierius*  
hierog. lib. 22.

<sup>h</sup> *Columba*  
*mansuetior.*



disquieted in minde about the falsehood of some of his friends in *Sauls* court, cryed out, <sup>i</sup> *O that I had wings like a Dove, for then would I flie away, and be at rest.* <sup>k</sup> Not wishing for Eagles vvings vvhich are more lusty, nor for Hawkes wings which are more liuely, because, these indeed vvould carry a man away, but not bring him to rest, quietnesse being purchased, not so much by departing from our enemye that is about vs, as by fleeing from the enimitie that is within vs.

Such a Dove is the Church. As the one hath not the bitternesse of gall, no more hath the other the gall of bitternesse. <sup>l</sup> *In domo dei, in Ecclesia Christi, vnanimes habitant, saith Cyprian, concordet et simplices perseverant.* In Gods house, which is Christes Church, men are of one minde, holding out in simplicity and concord. Their guide is the spirit of God, <sup>m</sup> *whose company hath no bitternesse, nor fellowship*  
E *tediousnesse,*

<sup>i</sup> Psal. 55. 6.

<sup>k</sup> Nazianz.  
 orat. in Sanct.  
 baptis. et  
 Nicet. Scholi.  
 ibidem.

<sup>l</sup> Cyprian de  
 vnitat. Eccl.

<sup>m</sup> Wild. 8. 16.

<sup>n</sup> Deut. 32. 32.

• Aēt. 8. 23.

<sup>p</sup> Chryso. in  
Mat. hom. 12.

tediousnesse. Sap. 8. 16. As for the viperous brood of malignant miscreants, that breath out nothing but treacherous conclusions, and subuerting stratagems, they are of the sinagogue of Satan, and of the faction of Antichrist. <sup>n</sup> *Their vine is of the vine of Sodome, and of the vines of Gomorrhah, their grapes are grapes of gall; their clusters be bitter. Their wine is of the poyson of Dragons, and the cruell gall of Aspes, Dent. 32. 32,* Such saueur not of Simon Peter, but of Simon Magus, of whom it is said, that hee was fallen, <sup>o</sup> εἰς χολῶν πικρίας, καὶ σύνδεσμον ἀδικίας. Aēt. 8. 23. Into the gall of bitternesse, and bond of iniquitie.

Wherefore let vs follow Christs Doue in simplicitie, not Satans Serpent in subtiltie. In our Baptisme G O D sends his Doue, that is, his spirit to vs; as the Doue came downe at the baptisme of CHRIST. Now then, saith <sup>p</sup> Chrysostome, *Quam veniam sperare poterimus, si ad serpen-*  
pen-

*pentem currimus post Columbam?*  
 What pardon can wee hope for, if  
 leauing the innocency of Doues, we  
 runne to borrow poyson of the ser-  
 pent? And thus you see, how the  
 Doue resembles the Church in the  
 seuerall parts of her body. See it  
 now in the practise of her life.

The practise of her life is sure-  
 able to the properties of her nature;  
 and her properties of nature resem-  
 ble the Church diuers wayes. First,  
 in respect of matrimoniall fidelitie.  
 Wherein of all Doues the Turtle is  
 most excellent. <sup>¶</sup> *Compare uno con-*  
*tenta est*, saith Bernard, *quo amisso,*  
*alterum iam non admittit.* She con-  
 tents her selfe with one mate, who  
 being lost, shee rests continually a  
 widow. And for more credence  
 herein, <sup>¶</sup> you may see her, *sanctæ vi-*  
*duatis opus strenue, & infatigabiliter*  
*exequentem*, euery where executing  
 and performing the office of holy  
 widdowhood stoutly and resolutely:  
 Euery where alone, euery where  
 E 2 mourning

I

<sup>¶</sup> Bern. super  
 Cant. serm. 59.

<sup>¶</sup> Bern. vt sup.

<sup>s</sup> Id. ibid.

2

<sup>r</sup> Cant. 2. 14.

<sup>v</sup> Vide Michael.  
Ghislerium  
ad locum.  
Cant. 2. 14.

mourning, at no time sitting on greene boughes, but on the withered tops of trees, or on the house, <sup>s</sup> *Virentia ut virulenta fugit*. Such pleasant mansions she hates as poyson. Such a faithfull dove is the Church, who being in this life a professour of holy widowhood sets her heart wholly on Christ her dead husband, mournes after him, aspires to him, and takes delight in nothing beside.

Secondly, in respect of her manner of building. For the dove commonly makes her nest in a strong and sure place, and therefore chuseth the holes of a rocke, or some hollow receptacle of a Church or house. Thus builds Christs Spouse. *Cant. 2 14. <sup>r</sup> Columba mea in foraminibus petra*, My dove that art in the holes of the rocke, &c. Now the generall opinion of the Fathers, is, that <sup>v</sup> *vulnera Christi* are *foramina petra*, the wounds of Christ the holes of the rocke. In them the

the Church builds her defence, they are meritorious, with them she feathers her nest, they are plentiful. Shee neyther builds with the sticks of mans free-will, nor daubes with the dirt of mans good deserts, nor couers with the mosse of his imagined Supererogations : but goes into the rocke as she findes it open, and there receiues rest and securitie against all feares. *u Quid non boni in petra?* (saith Bernard) what good can I not hope for in the rocke? *In petra exaltatus, in petra securus, in petra firmiter sto* : In the rocke I am exalted and lifted towards heauen, in the rocke secured and freed from earth, in the rocke I stand firmly; *securus ab hoste, fortis a casu*, withoutfright of foe, or feare of falling.

Thirdly, in respect of fecunditie or fruitfulness : *x Aristotle* saith, that the Doue breeds tenn times, or eleuen times in the yeere: yea, which is strange, by *y Plinies* account, shee breeds thirteene or foure-

*u Bernard* sup.  
Cant. serm. 61.

3  
*x Arist.* hist.  
anim. lib. 5.  
cap. 13.

*y Plin.* nat. hist.  
lib. 10. cap. 58.

<sup>z</sup> Scalig. Pierius  
& alij.

<sup>a</sup> Greg. Moral.  
lib. 19. 24.

<sup>b</sup> Psal. 45. 17.

<sup>c</sup> Isa. 49. 18.

teene times in the yeer. For in Summer time, within two moneths shee brings forth three paire, in so much as in the same nest, you may see diuers sorts of young ones, *alios pronolantes, alios erumpentes*, some ready to flye, some but breaking the shell. Hence, as some thinke, she is called, <sup>z</sup> *Columba, quia colit lumbos saepe parturiendo*: for her often breeding. Such a carefull breeder is the Church, who brings forth children in abundance, <sup>a</sup> *Et crescentes filios* (saith Gregory) *quasi plumescentes pullos, charitatis gremio foveat, &c.* and keepes her new borne babes in Christ, like young Pigeons in the bosome of Charitie, as it were in a safe nest till by Faith they be able to flye vp to God in heaven. Thus was it prophesied to this Bride, <sup>b</sup> *Psal. 45. 17. In stead of thy Fathers thou shalt haue children, whom thou maist make Princes in all lands.* And therefore the Prophet in admiration saith, <sup>c</sup> *Lift up thine eyes round about,*  
and

and behold all these gather themselves together, and come to thee. As I line saith the Lord, thou shalt put them all upon thee as a garment, and gird thy selfe with them as a Bride. Behold, I will lift up mine hands to the Gentiles, and set up my Standard to the people, and they shall bring thy Sonnes in their armes, and thy daughters shall be carryed upon their Shoulders, Isa. 49. 18. &c. And thus much for the third Epithet, *My Done*: Come we to the fourth.

*My Vndefiled.*

**T**HE word signifies <sup>d</sup> *without spot*, and by consequence *pure*. This puritie of the Church is two-folde: Of imputation, of action: that, purity before God; this, before men. All her puritie is imputed, whereof some shee hath to iustifie, and some to sanctifie. <sup>e</sup> *The Kings Daughter is all glorious within, her*  
E 4                      soule

<sup>d</sup> *Inmaculata.*

<sup>e</sup> *Psal. 45. 13.*

soule is precious through imputed righteousness; and yet, *her cloathing is of wrought gold*: her life is conspicuous with outward holiness.

<sup>f</sup> Ephes. 5. 27.

All her pureness before God is given vnto her of God. He it is that hath made her, <sup>f</sup> *a chaste virgin, not hauing spot or wrinkle, or any such thing*, Ephes. 5. 27. And this he hath done, by hiding her euill with the garment of his goodness. For, as in himselfe hee covered the diuine vertue with the vail of our flesh; so in vs he covers the humane infirmitie with the grace of his spirit. Whereupon shee sings, <sup>g</sup> *Hee hath clothed me with the garment of salvation, and covered me with the robe of righteousness*. Isa. 61. 10. If any man say, Christs garment is his owne, <sup>h</sup> *Bernard* tels vs, *Non est breue pallium, quod non possit operire duos*, It is not so short a cloake, but it may cover him and the Church to.

<sup>g</sup> Isa. 61. 10.

<sup>h</sup> Bern. super  
Cant. ser. 61.

And after Christ hath clothed her



her with his righteousness, she defiles herselfe no more with any old pollutions, but shines forth in the midst of the darknesse of impietie, with the heavenly workes of true Christianitie. <sup>i</sup> *Like the Lilly among the Thornes, so is my Love among the Daughters, Cant. 2. 2.* And hence it is, that CHRIST himselfe acknowledgeth of her, <sup>k</sup> *Thou art all fayre, my Love, thou art all fayre, and there is no spot in thee, Cant. 4. 7.*

<sup>i</sup> Cant. 2. 2.

<sup>k</sup> Cant. 4. 7.

But here take heede of an opinion of too much perfection, and too much puritie: the one hatched by the Fryers of *Rome*, the other by the Brethren of *Amsterdam*. For, they arrogate to the Church the greatest height of perfection; these reiect from the Church the least blemish of infirmitie. The first, an error of presumptuous pride; the second a conceit of preposterous zeale.

That they of *Rome* hold, that <sup>l</sup> perfection may be attained in this life.

<sup>l</sup> *Aquin. 22.*  
quæ 184.22.

<sup>m</sup> Bellar. de monac. lib. 2. cap. 2.  
Item Aquin. p. 22. quæ. 184. 2.6.

<sup>m</sup> Concil. Trid. Sess. 5. §. 5.

life, it is euident by their writings: and that not onely, <sup>m</sup> Monkes be in a state of perfection *adipiscenda*, to be attained vnto; Bishops and Prelates in a state of perfection, *adepte*, attained already; and by consequence, that their Church cannot erre: but that also all other men, which are regenerate, are perfect, we haue their <sup>n</sup> Councell auerring the point, *In renatis nihil odit Deus*, God hates nothing in the regenerate. Now if God hate nothing in them, then haue they no sinne, and to haue no sinne is the greatest perfection that can be.

Againe, they of *Amsterdam* dreame of too much puritie of a Church, and therefore they separate themselues from the true spouse of Christ, because of some pretended blemishes, and frame to themselues a *Donatist* conuenticle; chusing for the loue of an imagined puritie, to become obstinate and vaine-glorious Puritanes. But  
alas

alas what comes of it : whilest they would be the onely Church, they become indeede no Church. ° *Quidam insipientiam simulando sapiunt :* (saith one ) *quidam nimis sapiendo desipiunt :* Some men by the shew of folly are wise; and others againe by shewing their wisedome become fooles. And what else doe these men by all their endeouours, but bewray their owne folly, whilest they make of a remedy to vs, a disease to themselves ? For our part, wee know the difference betweene the Church militant, and the Church triumphant, *P Illa in terris non amittit nisi malos, hec in cælum non admittit nisi bonos :* The one looseth none but bad men from her on earth, the other receiues none but good men to her in heauen. The Church militant may haue her imperfections, but must not therefore be forsaken. It is her owne request, *¶ Nolite considerare me quod fusca sim, Cant. 1. 6.* Esteeme mee not so much for my

° *Petrus Blesens.*  
epist. 12.

P *August. ad*  
*Glor. epist. 162.*

¶ *Cant. 1. 6.*

my brownnesse, as for my soundnesse. And therefore for our part, wee had rather be of the browne Church, then of *Brownes* Church; rather defiled in something as wee stand, then filed away to nothing as they be; their reformation being like childrens pilling of an Onion, pilling alway till all be pilled away.

Leauing therefore both these, let vs goe the middle way, and that we may haue an vndefiled Congregation, let vs strue to haue an vndefiled conuersation. For our Church is not stained with the lies of her foes, but with the liues of her friends, *Omnes amici, inimici*, and, *necessarij, aduersarij*; They are her friends that most fight against her, and her mothers sonnes that are most *angry* at her, *Cant. 1. 5.* Shee may say with *Dauid* *Peccatum meum contra me semper*. It is my sinne, my sinne that hurts mee. *Peccatum, morbus anima, & corruptio mentis*. Sinne it is, that is the soules sore,

*r Bern. super  
Cant. ser. 33.*

*s Cant. 1. 5.*

*t Psal. 51. 2.*

*v Bern. Dom.  
adu. ser. 6.*

fore, and the minds misery. And therefore God complaines of his Church, *v From the sole of the foote to the crowne of the head, there is no soundnesse, but wounds of swelling, and sores of corruption.* *x Nulla sanitas, quia nulla sanctitas*, No vvholenesse, because no holinesse.

*v Isa. i. 6.*

*x Bern.*

Couetousnesse is like a thirstie dropsie. For euen as men sicke of an hydropicall disease, *y non solum non extinguunt ardorem potu, verum etiam incendunt*, sayth Chrysostome, by drinking are so farre from alaying their heate, that the more they drinke, the more they may. Euen so, such as are sicke of Couetousnes, the more they get, the more they thirst for, and neuer leaue swallowing, till *z Fœnus pecunia proues funus anime*, as Leo speakes, the birth of money proues the death of man.

*y Chrysost. in Matth. hom. 64.*

*z Leo de ieiun. dec. mens. Serm. 6.*

Enuy is a ranckling stripe in the soule. And therefore it is called *a Linor*, because the enuious man doth continually beate himselfe blacke

*a Lyra in Isa. i.*

<sup>b</sup> Cypr. de zelo  
& liuore.

blacke and blew vvith spight, as Cyprian truly, <sup>b</sup> *Dum ab inuidis liuor nunquam exponitur, diebus ac noctibus pectus obsessum sine intermissione laxiatur.* Whilest enuious men continually pine at other mens happinesse, they doe day and night but gash and wound their owne heart.

Pride is a swelling tumour: for, as a noxious and noysome humour, being met together in the flesh, makes the body swell: so pride, seated in the soule, makes the heart to swell. Hence comes high thoughts in the minde, big lookes in the face, great words in the mouth, as so many outward Symptomes of that inward disease. Hence exoticke fashions in the apparrell, fantasticke gestures in the body, and disguised lookes in the countenance, as so many vlcerous scabs of such a ranckling sore. Wee men are ashamed of our owne fashions, and women of their owne faces, therefore the

the one seekes to be new shaped,  
and the other to be new dyed. But ô,  
that men would chuse *Tertullians*  
stufte, <sup>c</sup> *Vestite vos serico sanctitatis,*  
*byssino probitatis, purpura pudicitie,*  
Clothe you with the Sattin of san-  
ctitie, the Silke of sinceritie, and the  
Purple of puritie. And women,  
*Gorgonias* complexion : of whom  
her brother *Nazianzen* reports,  
<sup>d</sup> *Vnus illi placebat rubor quem gignit*  
*pudor, vnus candor quem parit absti-*  
*nentia.* The onely red that pleased  
her was the mayden blush, the only  
white the palenesse of fasting.

<sup>c</sup> Tertul.

<sup>d</sup> Nazian. orat.  
in laud Gorg.

Oppression is a deuouring  
gangrene. For as that corrupts and  
putrifies so farre, as that it leaues the  
member without any thing to keepe  
life in it: so oppression deuoures and  
waits so long that it leaues a man  
nothing to maintaine his life vvith-  
all.

But howsoeuer all iniquitie doth  
*inquinare*, all sinne doth soyle, yet  
of all, adultery is commonly, and  
properly

<sup>f</sup> 2 Cor. 12. 21.

Col. 3. 5.

2 Pet. 2. 10.

<sup>g</sup> Pro. 6. 33.

<sup>h</sup> *Lexicon Theo.*

D. Boyes.

Fr. Holyoke.

<sup>i</sup> Pro. 2. 16.

<sup>k</sup> Iac. de vorag.

<sup>1</sup> Deut. 7. 3. 7.

<sup>2</sup> King. 8. 26.

properly to, called the sinne <sup>f</sup> of vncleannesse, and is said, *g* *inrpiu-  
dinem congregare*, to gather filth vp  
on him that commits it. Hence it  
is, that <sup>h</sup> *peccare* is *pellicare*, all sinne  
is named of adultery. For as adulte-  
rie is the leauing of a mans owne  
wife, and going to a <sup>i</sup> strange woman  
(whereupon <sup>k</sup> *adulter*, *quasi adulter*)  
so sinne is a falling away from God,  
to whom our soule is ioyned in ma-  
riage, and a coupling with Satan,  
with whom wee ought to haue no-  
thing to do. Now, if each sin be a kind  
of adultery, then adultery hath  
kinred with each sinne: and kinred  
with sin, is like kinred with sinners;  
the neerer the worser, <sup>1</sup> as Scripture  
shewes both in expresse words and  
euidēt examples.

This sinne is one of the prineipall  
which defiles the Church of GOD.  
For it is lamentable to see, how men  
staine and spot themselves with the  
lusts of the flesh, whilst as Beares  
for a bone, so they for the flesh, doe  
euen



euen rend and teare one another in  
pieces. Hence so many loathsome  
diseases in the body; hence so many  
duels and combates in the field;  
hence so many franticke butche-  
rings, and stabbings in the house.  
O that euer valour should come to  
be prostituted in so vaine a cause!  
But vvee are like <sup>m</sup> *Sybarites*, and  
haue chaunged manhood into wo-  
manishnesse, that if *Diogenes* vvere  
passing his iourney from them to  
vs, he would say as once of his iour-  
ney from the *Lacedemonians* to the  
*Athenians*, <sup>n</sup> *Eo à viris ad fœminas*.  
I am going from men to very wo-  
men. So as a man may say to our  
Gallants, as <sup>o</sup> *Alexis* to *Calimèdon*,  
Many haue died *υπερ πάτρως*, but  
thou *υπερ μέτρως*, many, for the  
loue of a Common-wealth, but thou  
for the loue of a common vvench.

For remedy hereof, remember  
*Pauls* words, <sup>p i</sup> *Thef. 4. 3. This is the*  
*will of God, euen your sanctification,*  
*that every one of you should know how*

<sup>m</sup> Vide Iunij  
adsg. Sybar.

<sup>n</sup> *Diog. laer. de*  
*vit. philo.*

<sup>o</sup> *Eraf. Apoph.*  
*lib. 6.*

<sup>p i</sup> *Thef. 4. 3.*

to possesse his vessell in holinesse and honour, and not in the lust of concupiscence. Where marke, how hee bids you keepe your bodies, viz. possesse them. For harlots, and harlot-mongers doe not possesse their bodies themselves, but set them out to hire, and giue possession of them to others.

¶ 2 Tim. 2. 20.

¶ Jerem. 1. 13.

¶ Jerem. 6. 7.

Againe, marke vvhat he cals the body; a vessell: euen, ¶ *Vas in honorem*, a vessell of honour in Gods house: but by lust a man makes it ¶ *ollam succensam*, a seething pot in the Deuils Kitchin, that boyles in the minde. Now, if thy body be in this case, ¶ *frigidam fac malitiam*, (there is such a phrase in *Jeremy*) coole thy naughtinesse, euen as Cookes doe their pots; and that, eyther by infusion of water, or by subtraction of vvood, or by removing it from the fire.

First, I say, if the vessell of thy body boyle ouer vvith lust, runne to the waters; but not to the waters which

which the harlot speakes of,<sup>t</sup> *Stolne waters are sweet*, *Prou.9.17.* but to the vvaters which *Solomon* directed to,<sup>v</sup> *Drinke the water of thine owne Cisterne, and let them be thine, and not the strangers with thee.* I am not ignorant that lust is sometime compared to water, but that is not a cooling but a kindling water. <sup>u</sup> *Saint Augustine* makes mention of a Well in *Epirus*, that, when firebrands vvere put into it, it would quench them: but (which is strange) when they were quenched, would set them on fire againe. Such a water is an harlot which quencheth lust for a time, & sets the body on fire euer after. Haue therefore a Well of thine own, for <sup>x</sup> *an harlot is as a deepe ditch, and a strange woman as a narrow pit.*

Secondly, if thy concupiscence be not allayed this way, take away the wood. For <sup>y</sup> *Secundū sylua ligna exardescit ignis*, *Eccles.28.10.* As is the vvood of the fire, so is the fire it selfe. Now the fewell of lust is

F 2

gluttony

<sup>t</sup> *Prou.9.17.*

<sup>v</sup> *Prou.5.15.*

<sup>u</sup> *August. de ciuit. Dei, lib. 21. cap. 5.*

<sup>x</sup> *Pro.23.27.*

<sup>y</sup> *Eccles.28.10.*

<sup>2</sup> *August. de  
temp. Ser. 69.*

<sup>3</sup> *Incert. author.*

<sup>b</sup> *Origen. in  
Gen. hom. 8.*

gluttony and drunkenness. <sup>2</sup> *Semper iuncta est saturitatis lascivia*, saith *Augustine*. Saturity is the breeder of impurity, & foulness the childe of fulness. See it in *Noah*, <sup>a</sup> *Noam, qui euasit aquam, euicit vinum*. *Noah* that escaped the water, could not escape the Wine, for wine did make him sinke, whom water made to swimme. See it in *Lot*, <sup>b</sup> *Ebrietas decipit quem Sodoma non decipit*. Drunkenness deceived him whom *Sodom* deceived not. *Uritur ille flammis mulierum, quem sulphurea flamma non essit*, and he is scorched with the flames of lust, that could not be touched with the flames of vengeance. No maruaile then, if vncleanness be so hardly auoyded, vwhen drunkenness and gluttony be so much affected.

Thirdly, to quench lust vtterly, remoue thy body quite from the fire: auoyd the company of vnchaste vvomen. For this by the wisest men hath bene iudged the wisest

wisest course. <sup>c</sup> *Ioseph*, when hee would not haue his Mistres desire his company, would not so much as offer to be seene in her company. *Gen. 39. 10.* <sup>d</sup> *Lectione didici* saith *Isidore* of *Pelusiū*, I haue learned by reading, of a certaine King (it was *Antiochus* the third, as I haue learned) who at *Ephesus* beholding the priest of *Diana*, (a woman of incomparable beautie) went presently out of the Citie, <sup>e</sup> *ne prater voluntatem nefarij aliquid admittere cogeretur*. Least, more then hee was willing to, hee should be tempted to commit vncleanenesse with her. And hee addes, that *Cyrus* the great Monarch of *Persia*, when he had heard of the great Beautie of *Panthea*, the wife of *Abradatus* King of *Susa*, hee vould not yeeld so much as to see her. <sup>f</sup> ἢ ᾧ συνεχὺς θεῶν ὁδὸς ὅτι ἐπὶ τῷ πρῶτῳ ἄγῳ.

<sup>g</sup> *Erasmus* somewhat tartly, calls adultery *Magnatum ludus*, the sport

<sup>c</sup> *Gen. 39. 10.*

<sup>d</sup> *Isid. Pelus. lib. 2. Epist. 62.*

<sup>e</sup> *Id. ib.*

<sup>f</sup> *Isid. Pelus. vt sup.*

<sup>g</sup> *Erasmus*. annot. in *Hieron. Epist. ad Innocent.*

Tacitus.

of Nobles. For my part I had rather speake of *Magnatum landes*, then *Magnatum ludos*, rather of their praile, then of their plaies; one-ly I wish that greatnes would not be a patrone to gracelesnes, nor riches a couer for base actions. Excellent is that, vvhich is reported of *Dionysius* the tyrant, who reprocuing his sonne for deflowring a woman, asked him, if euer hee had heard, that himselfe, his father, had done any such thing. No, saith the young man, and no meruaile, for you had not a King to your father. True, saith hee, neither wilt thou haue a King to thy sonne, if thou ceaseft not quickly to follow such courses as these.

Therefore, great cause haue wee to blesse God, who hath given vnto vs so gracious a King, vvho, as in other vertues hee excels other Kings, so in chastity, hee excels himselfe; No doubt, but his royall sonne, our Noble Prince *Charles*,

as

as he was borne of the mirrour of chastitie, so also, (which yet let vs not cease to pray for) he will continue a mirrour thereof, to the glory of himselfe, and the admiration of the whole Christian world. And let this suffice for the first part of my Text. Now to the second.

*Open vnto me.*

**V**Ee haue heard in this speech of Christs to his Church, the sweet words he gaue vnto her; now are we to heare the request which hee desires of her: which is to *Open vnto him*. Wherein you must imagine Christ as a louer, standing, or sitting at the chamber dore of his loue, desiring to bee let in; Together also with an insinuation of some dislike in his minde, that hee is made to waite so long, before he can be receiued in to her.

As if hee had said, What my

F 4

deare

deare Spouse, dost thou sleepe all night, and I thy louer, yea, thy Sauiour, here shiuer in the colde: ha-  
 uing *my head wet with dew, and my lockes with the drops of the night.* Nay,  
 my dearest, vse mee not so. Arise,  
*Open vnto mee.*

*Ouid.*

*1 Rom. 15. 12.*

*m Bernard sup.*

*Cant. serm. 61.*

*Tempora noctis eunt, excute poste serā.*  
*1 The night is past and the day is come,*  
 Vp, let me in; put me on. Cast away  
*the workes of darkenesse, and clothe*  
*thee with the armour of light.* *m Hic*  
*literalis lusus.* This, saith Bernard,  
 is the sport of the letter. The sence  
 we must further inquire for. Where-  
 fore, I beseech you, yet a while to  
*Open* your eares in attention, whilst  
 I lay *Open* vnto you the meaning  
 of this word *Open*.

A word it is of liberty, and of libe-  
 rall signification: yet all that in this  
 place it imports may be reduced to  
 two actions. Something, that she is  
 to doe to her children; Something  
 that her children are to do to them-  
 selues.

That



That which the Church is to doe to her Children, is to Preach Christ vnto them, <sup>n</sup> which is an opening of the prison dore, and setting the prisoner at liberty, *Isa. 61. 1.* Thus *Augustin* vnderstands the place, <sup>o</sup> *Aperi mihi, id est, predica me. Open vnto me, that is, Open me;* Preach and declare me. *P Ad eos quippe qui clauferunt contra me, quomodo intrabo sine aperiante?* For vnto such as haue shut me out, how shall I enter without an opener? How shall they heare without a <sup>q</sup> Preacher? This thing Christ else-where desires of his Church, *Cant. 2. 10.* <sup>r</sup> *Arise my loue, my faire one, and come thy way.* Arise out of thy bed of contemplation, Come away, looke about, and <sup>s</sup> *behold the regions white vnto haruest,* *Ioh. 4. 35.* Make hast and be quicke in preaching. A businesse indeede of important celerity; in respect whereof wee must passe by men <sup>t</sup> *unsaluted,* *Luc. 10 4.* And leaue euen our father <sup>u</sup> *unburied.* *Mat. 8. 22*  
And

<sup>n</sup> *Isa. 61. 1.*

<sup>o</sup> *August. in Iohan. tract. 57.*

<sup>p</sup> *Id. ibid.*

<sup>q</sup> *Rom. 10. 14.*

<sup>r</sup> *Cant. 2. 10.*

<sup>s</sup> *Ioh. 4. 35.*

<sup>t</sup> *Luc. 10. 4.*

<sup>u</sup> *Math. 8. 12.*

✓ Iohn. 13. 15.

✕ Rom. 10. 15.

And it may be, Christ therefore a little before his death washed his disciples' feet, that they might be nimble, and expedite in preaching, that others seeing them, might cry out in admiration ✕ *How beautiful are the feet of them that bring glad tidings of peace, and glad tidings of good things! Rom. 10. 15.* Vndoubtedly a most worthy worke of the Church, as can be. Lord Iesus, let mee euer preach and declare thy name among men, that thou mayst purge and cleare my name before thy father in heauen.

✓ Nazi. Apol.  
pag. 6.

Seeing then this businesse of preaching is committed to the Church, it is her duetie to chuse men that can, and men that will, vndertake so weighty a businesse as preaching is: Men that can. For euery blocke is not apt for a *Mercury*, nor euery honest man to be a teacher. It is *ars artium et scientiarum regere hominem*, laith *Nazi-anzen*, an Arte of all Artes and sciences

sciences to be a teacher and ruler of men. Therefore *Paul* saith, he must not be a <sup>z</sup> *Neophyte*, a young Scholler. 1 *Tim.* 3. 6. <sup>a</sup> *Neg, enim idoneus potest esse miles, qui non exercitatus prius in campo fuerit*, saith *Cyprian*. He can neuer be a fit Soldier in Christs campe, that was neuer exercised in the field before. Which made *Nazianzen* so pittifully to complaine, that some in his time did <sup>b</sup> *ἐν πίθῳ κεργμαίαν μάχ- θάειν*, as the proverbe saith, that is, as he expounds it, learne knowledge of CHRIST by the destruction of soules, like vnto bad Phisicians, who learne skill by hurting their patients. For my part, saith hee, I haue euer preferred it as a point of wisdom, <sup>c</sup> *candidam potius aurem submittere, quam stolidam linguam mouere*. Rather to vse an ingenuous eare in hearing, then to moue a blockish tongue in speaking.

Againe, it is the Churches duety to chuse men that will Preach. For

<sup>z</sup> 1 *Tim.* 3. 6.

<sup>a</sup> *Cyprian* exhortat. ad marty.

<sup>b</sup> *Figulinam in dolio discere.*

*Gilber. Cog. paræm.* 2. 7.

<sup>c</sup> *Naxian. apol.*

<sup>d</sup> Exod. 28. 34.

<sup>e</sup> Greg. Past.  
lib. 2. cap. 14.  
et Epist. lib. 1.  
cp. 24.

<sup>f</sup> Idem vt sup.

as good be silent with ignorance,  
as with idlenesse. And it is no lesse  
impietie, not to be willing to Preach  
when we can, then not to be able to  
Preach when we should. <sup>d</sup> *Moyſes*  
commanded *Aaron* the high Priest,  
to make him a coate, at the skirts  
whereof were to be pomegranates  
of blew ſilke, and bells of Gold, *that*  
*his ſound might bee heard, when hee*  
*went into the holy place, and when hee*  
*went out, that he might not dye.* Exod.  
28. 34. Hereupon <sup>e</sup> *Gregory*, *Moyſi*  
*precipitur, &c.* *Moyſes* is comman-  
ded, that the Priest going into the  
Tabernacle ſhould be compaſſed  
with bells, that is, *ut voces predicationis*  
*habeat*, that hee ſhould haue the  
voyce of preaching, and ſo not dye.  
<sup>f</sup> *Sacerdos quippe ingrediens vel egrediens moritur, ſi de eo ſonitus non audiat.* For the Priest going in and  
comming out dyeth, if there be no  
ſound of preaching, nor no ſound  
preaching come from his mouth.  
Wherefore let vs bee continually  
following

following our businesse. Let vs, saith  
*Origen* & imitate *Moses* and *Aron*.  
 What is said of them? That they  
 departed not out of the Tabernacle  
 day nor night. What did they there?  
*Aut à Deo aliquid discere, aut popu-*  
*lum docere.* Either learne something  
 of God, or teach something to the  
 people. And, *Hæc duo sunt pontificis*  
*opera,* These two things are the  
 whole businesse of a Church-man,  
 either by reading the Scriptures to  
 learne something to himselfe; or by  
 expounding the Scripture to teach  
 something to the people. And thus  
 much of this.

*Orig. in Leuit.*  
*hom. 6.*

The other action I take it, is  
 chiefly intended heere, which each  
 faithfull soule, that is a member of  
 the Church, is to doe for it selfe,  
*viz. to Open to Christ.*

A speech indeed metaphoricall:  
 And that you may the better conceiue  
 the Metaphor, wee must call  
 to minde, that man before his fall,  
 being made after the Image of God,  
 had

<sup>h</sup> Ephes. 4. 18.

<sup>i</sup> 1 Cor. 15. 28.

had God remayning and abiding in him, as another soule to his soule, quickning him with another life, which *Paul* calls <sup>h</sup> ζωὴ τῆς Θεοῦ. *Eph.* 4. 18. *the life of God*. And so for that time, the state of man in paradise was like the happy condition that shall be to Gods children in heaven, when <sup>i</sup> G O D shall be *all in all*, *1 Cor.* 15. 28. But when by the subtiltie of the Diuell, it was mans vnhappy case to fall from God, then did hee banish and expell that sweet guest out of his soule, and was himselfe expelled and banished out of Paradise. And looke, how God in Iustice then, shut the gate of Paradise against man, that hee should not any more come thither : so hath man by sinne, euer since, shut the dore of his heart against God, that hee cannot lodge there. Hence it is, that God who doth neuer cease to seeke and to saue, doth beg and craue of vs, as in this place, *Open vnto mee*, desiring that wee againe would

would entertaine him, that by receiuing him into our soules againe on earth, we may come to be receiued by him into his celestiall Paradise in heauen.

Now the dores by which hee is to enter in to vs, are the dores of our senses, and the dores of our vnderstanding. By the one wee heare and see him; by the other wee loue and beleue in him. And because there is nothing in the vnderstanding which is not first in the sense, therefore (as I take it) we must first *Open* the dore of our senses, heare him in the Word, see him in the Sacrament, and then, the dores of our vnderstanding, apprehend him by Faith, and retayne him by Loue.

First then, *Open* vnto him, that is, *Open* thine eares to heare him preached: a most necessary worke for a Christian; for, *Faith comes by hearing, and hearing by the Word of God,* Rom. 10. 17. Yea, euen such as haue seene Christ, and seene him crucified

\* Rom. 10. 17.

<sup>1</sup> Mark. 15. 36.

■ Bern. super  
Cant. ser. 28.

Psal. 45. 11.

○ Bern. vbi sup.

PPsal. 48. 8.

fied, yet haue not beleueed in him by seeing, but by hearing. The Centurion that watched him at his death, <sup>1</sup> hearing him with a cry giue vp the Ghost, said, *Truely this was the Sonne of God.* <sup>m</sup> *Auditus inuenit quod non visus :* (saith Bernard) *Oculum species fefellit, veritas aures infudit :* His hearing found out that which his seeing could not prie into : and Truth shewed her selfe to his care, that could not be perceiued with his eye. Therefore, God saith to his Church, <sup>n</sup> *Audi filia & vide,* Heare ô Daughter and see, *Psal. 45. 11.* <sup>o</sup> *Quid intendis oculum, aurem para;* Why dost thou bend thine eye, rather prepare thine care, that thou maist say with them in the *Psalme*, *P Sicut audiuimus sic vidimus, &c.* As wee haue heard, so haue wee scene in the Citie of the Lord of Hosts, in the Citie of our God, *Psal. 48. 8.*

Then, *Open vnto him, that is, open thine eyes to see him crucified.*





*stresse, so waite our eyes vpon thee O Lord.*

When thou hast thus heard him, thus seene him, let him passe from thy sense to thine vnderstanding. There open thine heart to belecue in him, and thy affections to loue him. Thine heart to belecue in him: for, *x With the heart man belceuetb vnto righteousness, Rom. 10. 10.* And *y Christ doth dwell in the heart by Faith. Ephes. 3. 17. Ianna nostra fides est (saith *z Ambrose*) quæ totam domum si fuerit robusta communit.* Faith is the dore which letteth Christ into the soule, which if it be strong, all the house is the stronger. And strong it is, if any vertue be strong. *a Attingit inaccessa, deprehendit ignota, comprehendit immensa, apprehendit nouissima:* It toucheth things inaccessible, findes out things vnconceiueable, apprehends things invisible, comprehends things vnmeasurable. Yea, it closeth within the spheare thereof, euen eternitie  
it

*x Rom. 10. 10*

*y Ephes. 3. 17.*

*z Ambr. in Psal. 118. serm. 12.*

*a Bernard. sup. Cant. serm. 76.*

it selfe; for that most blessed and glorious Trinitie, which wee cannot conceiue in our hart by knowledge, wee doe receiue into our soules by faith. *Per istam ianuam Christus ingreditur*, saith *Ambrose*. By this gate Christ enters into the soule, and there rests as in his holy temple. Finally, faith is, *c huius vite viaticum*. Our whole prouision for this life, without which a man can neither <sup>d</sup> please God, nor <sup>e</sup> God him.

When thou hast thus got him by faith, hold him by Loue: For else hee will soone be gone from thee againe. The two <sup>f</sup> dores which lead into the *Sanctum Sanctorum*, had sides round, or folding, and were *se inuicem tenentia*, holding or clasping each other: to teach vs, that the two dores of Faith and loue, by which Christ Iesus goes into the soule, as into his holy Temple, must neuer be separate nor diuided, but must *se inuicem tenere*, claspe hands together: because, <sup>h</sup> *Sicut in fide est*

<sup>b</sup> *Amb. in Psal.*  
118. ser. 12.

<sup>c</sup> *Lud. Fin. com.*  
in *Aug. de ciu.*  
dei lib. 1. cap. 1.

<sup>d</sup> *Heb. 11. 6.*

<sup>e</sup> *Nam qui non*  
*placeat deo, non*  
*potest illi placere*  
*deus, Bern. in*  
*Cant. ser. 24.*

<sup>f</sup> *Rib. de templ.*  
lib. 1. cap. 21.

<sup>g</sup> *1 King. 6. 24.*

<sup>h</sup> *Leo de collect.*  
& *elemos.*  
ser. 5.

*operum ratio, sic in operibus fidei fortitudo*, saith Leo: Euen as in Faith is the order of our workes, so in workes is the life of Faith.

And thus haue wee heard how wee must open to him; that we may the better doe it, let vs see how he knockes for enterance, and why. For the first, vnderstand that God knockes at the gate of our heart, for lodging there, diuers wayes. First, <sup>i</sup> by the open voyce of the ministerie, 2 Cor. 5. 20. *We pray you euen as if God did beseech you through us, that yee be reconciled vnto God.* Secondly, by wholesome inspiration, Reu. 3. 20. <sup>k</sup> *Behold, I stand at the doore and knocke, if any man will heare my voyce, and open vnto mee, I will come in to him, and sup with him. Domine,* (saith <sup>l</sup> *Augustine*) *auerte te, percussisti cor meum, & auerte te:* Lord, I loue thee, thou hast knocked at my heart, and I haue set my minde on thee. And <sup>m</sup> doubtlesse he is not farre from euery one of vs. Not farre,

<sup>i</sup> 2 Cor. 5. 20.

<sup>k</sup> Reu. 3. 20.

<sup>l</sup> Aug. confess.  
lib. 10. cap. 6.

<sup>m</sup> Acts 17. 27.

farre, no, <sup>n</sup>*Prope est à te Deus, secum est, intus est, saith diuine Seneca.* God is neere thee, with thee, within thee. *Ita dico, Lucili, sacer intra nos Spiritus sedet.* Yea, it is, as I say, there is an holy spirit resting in vs, or rather, not resting, but stirring & moving vs to holy actions. ° *Bonus vir sine deo nemo est,* so impossible is it for any man to be good without God.

<sup>n</sup>*Senec. epist. 41*

° *Idi. bid.*

Thirdly, by the Creatures: the world is a Booke, Heauen and earth opened leaues, each creature a letter, to teach vs to know and to loue God: *P Domine (saith Augustine) & cœlum & terra, & omnia quæ in eis sunt, ecce undiq; mihi dicunt ut te amem, nec cessant dicere omnibus, ut sint inexcusabiles.* Heauen and earth, and all things therein, lo, (ô Lord) they all speake to me to loue thee, and so they doe to all other men, to make them without excuse. Lastly, by afflictions. And then God knockes vs somewhat hard indeed. For, as *Iob* saith, <sup>a</sup>*God speakes once*

<sup>p</sup> *Aug. confels. lib. 1. cap. 6.*

<sup>a</sup> *Iob 33. 15. 16*

or twice, & one seeth it not, in dreames and visions of the night: Then he openeth their eares, euen by their corrections which he hath sealed. So that God Opens mens eares to heare his call, and then men Open their harts to let him in.

<sup>r</sup> A&t. 12. 10.

<sup>s</sup> Iudg. 16. 3.

<sup>t</sup> Reuel. 3. 7.

But why (Lord) why dost thou beg thus of vs to let thee in? Art not thou able to make enterance thy selfe? Is our heart harder then that <sup>r</sup> Iron gate of the Citie, which opened vnto Peter of its own accord? And art not thou our Sampson, able to breake vp, and breake downe the <sup>s</sup> gates of our *Azzah*, and to carry them with thee into thy holy mountaine? Lastly, hast not thou the Key of *Dauid*, which <sup>t</sup> openest, and no man shutteth, which shuttest and no man openeth? Why dost thou then beg so much to haue vs Open to thee, thou being so well able to Open to thy selfe?

Yes my deare brethren, God desires of vs to let him in, because his  
pre.

presence is not pleasing to himselfe,  
if it be not pleasing vnto vs. There-  
fore he would haue vs *Open* to him,  
receiue him willingly, entertaine  
him ioyfully, that so hee may ioy  
to remaine with vs. For, it is his  
*delight to be with the sonnes of men*,  
especially if they againe delight to  
be with him. And hence it is, that  
wee haue so many sweet exhorta-  
tions, *not to grieue his spirit*, *not*  
*to quench the spirit*: but to *loue the*  
*Lord*, and to *delight in him*. And  
all for this end, that hee might  
please himselfe in the kinde enter-  
tainment that comes from vs. For  
hee tarryes with no man against his  
will, nor remains in any place  
where he is not welcome.

Therefore, he is not more ready  
to demaund entertainment of vs,  
then hee is forward to giue abili-  
tie of the thing vnto vs. For, *with-*  
*out him can wee doe nothing*. As no  
man but Christ could *Open* the  
clasped Booke, that Gods counsels

G 4

might

<sup>v</sup> Prou. 8. 31.

<sup>u</sup> Eph. 4. 30.

<sup>x</sup> 1 Thes. 5. 19

<sup>y</sup> Psal. 31. 23.

<sup>z</sup> Psal. 37. 4.

<sup>a</sup> Iohn 15. 5.

<sup>b</sup> Reu. 5. 5.

<sup>c</sup> Acts 16. 14.

<sup>d</sup> Luke 24. 31.

<sup>e</sup> Mar. 10. 47.

<sup>f</sup> Mar. 7. 34.

<sup>g</sup> Aug. confels.  
lib. 10. cap. 27.

<sup>h</sup> Id. ibid.

might be deliuered to vs; so none but Christ can *Open* our closed heart, that Gods counsels might be receiued of vs. Euen he which bids vs *Open* to him, must *Open* for himselfe: Our heart, as hee did the <sup>c</sup> hart of *Lydia*, *Acts* 16. 14. Our <sup>d</sup> wits, as the two Disciples that went to *Emmaus*, *Luke* 24. 31. Our eyes, as the <sup>e</sup> eyes of blinde *Barthimaeus*, *Marke* 10. 47. Our cares, as the cares <sup>f</sup> of the deafe and dumbe man, *Marke* 7. 34. *Domine* (saith <sup>g</sup> *Augustine*, *vocasti*, & *clamasti*, & *rupisti* *surditatem meam*: Lord, thou hast called, thou hast cryed, and beate through my deafnesse. <sup>h</sup> *Coruscasti* & *splendavisti*, & *fugasti* *caecitatem meam*: Thou hast glittered, thou hast shined, and driven away my blindnesse. Then Lord, giue what thou commandest, and command what thou wilt.

Wherefore, to draw to a conclusion, and to shew up this word *Open*, remember what Christ saith  
vnto



vnto you here, *Open vnto mee*. Remember what you must say to Christ hereafter, *Open vnto vs*; that which you shall desire of him then, that doe, whilst hee requests it of you now.

Gouernours and Rulers, heare what is said of *Hezekiah*, *2 Chro. 29. 3*  
*i* Hee opened the doores of the house of the Lord (which <sup>k</sup> *Ahaz* had shut) in the first yeere of his raigne, and the first moonesh of the yeere. Hee began to settle his owne kingdome with the setting vp Gods Kingdome, and so fulfilled the request of each faithfull soule, that had cryed out with *Dauid*, *1* *Open me the gates of righteousness, that I may goe in, and praise the Lord*.

Yee Reuerend Fathers, and Pastors of the Church, remember what is said of Christ, <sup>m</sup> *He opened his mouth and taught*, *Mat. 5. 2.* which signifies, eyther that hee spake of <sup>n</sup> high matters, according to that of *Mat. 13. 35.* <sup>o</sup> *I will open*

<sup>i</sup> *1 Chron. 29. 3*

<sup>k</sup> *2 Chr. 28. 24*

<sup>1</sup> *Psal. 118. 19.*

<sup>m</sup> *Mat. 5. 2.*

<sup>n</sup> *Apertio oris profunditatem significat sacramenti. Strab. in Glos. ad loc.*

<sup>o</sup> *Mat. 13. 35.*

P Ezck. 29. 21.

<sup>a</sup> Origen. in  
Gen. hom. 10.

<sup>r</sup> Prou. 31. 8.<sup>m</sup>

open my mouth in Parables, I will declare hard sentences of old: or else, that hee spake boldly and confidently, according to that of *Ezck.* 29. 21. *In that day I P will giue thee an open mouth in the midst of them.* And this being remembred, will vntie the strings of their tongues, whose mouthes seeme to be coped vp like Ferrets, and can say nothing at all: or whose practise is <sup>a</sup> *Linire parietem lapsantem*, as *Origen* speakes, to daube a tottering wall, and colour ouer their sinnes, with silent ouer-passing, which they should rub out with sharpe reprouing.

Ye worshipfull Magistrates and Iudges. Heare what *Bethsheba* saith to her sonne. *Prou. 31. 8.* <sup>r</sup> *Open thy mouth for the dumbe in the cause of all the children of destruction.* Remember that ye be liuing lawes, to teach men by your actions, as vuell as by your counsailes. And one day we shall all appeare before the

the iudgement seate of Christ. <sup>s</sup> *Vbi plus valebunt pura corda quam astuta verba, & conscientia bona, quam marsupia plena.* When a pure heart shall do more then a subtile tongue, and a good conscience preuaile aboue a full purse.

<sup>s</sup> Bern. Epist.

Ye rich men, Remember what God saith to his people, *Dent. 15. 8.*

<sup>t</sup> *Thou shalt not shut thy hand from thy brother, but thou shalt Open thy hand vnto him.* And to conclude

<sup>t</sup> Dent. 15. 8.

all, you that are tradesmen, as you *Open* you shops to men for gaine, so *Open* your hearts to Christ for godlinesse, <sup>v</sup> Christ hath *Opened* to

<sup>v</sup> Heb. 9. 8.

vs a way into the holy of holies.

*Heb. 9. 8.* Shall Christ *Open* a way for vs in heauen, and shall not we *Open* a way for him on earth? Yes: As

<sup>u</sup> *Noah Opened* the window of his arke and tooke in the *Dore*, that came flying to him with an Oliue leafe in her mouth: so let vs *Open* the dore of our heart, and receiue Gods *Dore*, his blessed spirit, that brings

<sup>u</sup> Gen. 8. 9.

brings the Oliue of peace vvith him.

x Psal. 24. 9.

Finally, let me say to each mans heart, which is the gate of his soule, as *David* doth to the gates of the Temple. *Psal. 24. 9.* x *Lift your heads O ye gates, and be ye lift up ye everlasting dores, and the King of Glory shall goe in.* Let the King of glory come into our soules now, that wee may come into his kingdome of glory hereafter. To which King of glory, One eternall, and cuer-living God, and three persons, the father, sonne, and holy Ghost, be all glory, might, Maiesty, power and dominion for cuer and cuer

*Amen.*

*FINIS.*

